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THE

# Banner of the Covenant.

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NOVEMBER, 1853.

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## Practical Essays.

(For the Banner of the Covenant.)

### THE STILL SMALL VOICE.

BY CLAUDE.

“Dear mother, in ourselves is hid  
The holy spirit-land,  
Where Thought, the flaming cherub, stands  
With its relentless brand:

We feel the pang when that dread sword  
Inscribes the hidden sin,  
And turneth every where to guard  
The paradise within.”

MRS. E. OAKES SMITH.

“That still small voice”—dost ever hear it, reader, whispering away down in your hearts, chiding, encouraging, warning you?

When you’ve been alone at eventide, and the sun has bade adieu, and darkness creeps on o’er earth, then have you not thought over the doings of the day? Item on item flits quickly through your mind; and then anon has not the still small voice whispered a rebuke for something wrong said or done? Does it not? Perhaps, we will suppose, at the moment you swerved from right it spoke; you heard, but crushed it, and went on your own course.

The waves of time rolled on; your life passed; often you heard the still small voice within, in the hour of temptation, yet you heeded not. You swerved once; that strengthened you for the next time; and so, when temptation to sin crossed your path, you remember how easily you yielded. Having crushed conscience once, again you did the same, and still again oftentimes, until ’twas dead within you—hushed.

You remember now, when old age creeps on—on—relentlessly. Your hair whitens; your form bends; your limbs fail; you totter on the very verge of the tomb. Remorse—memory: ah! now the “still small voice” has revived. You hear it now; it whispers—oh, so sadly, so loudly, so hopelessly, “Too late, old man; too late; too late!” And you wish you were young again, but a moment; and hope, but dare not pray; and still that voice startles you at every turn—“Too late!”

But let us reverse the picture, and hope that at the start you heard the “cherub” whisper in its “still small voice,” and listened, and heeded, and the tempter left, and you felt the happier; and so you were strengthened ever after to resist temptation to err, and the still voice often whispered to you, sometimes reproachfully, anon cheeringly, then encouragingly; and so years sped on, and the “sere and yellow leaf” came o’er your life’s page, and the death-angel called,

and the still small voice whispered, so pleasantly then, "'Tis well; enter into thy rest, servant of the Lord!"

Reader, pause a moment. Which do you choose to do—to rebuke and crush, or to listen and heed the still small voice? We trust the latter will be your choice. It never proves traitor, neither leads astray—no, never! but ever teaches right—the way even to heaven, unless, indeed, it be bruised and often crushed by many sins and crimes which eternity cannot efface.

Then listen to the still small voice, and heed its warnings—listen!

HAPPY ILLUSTRATION.—I remember that, on my return to France in a vessel which had been on a voyage to India, as soon as the sailors had perfectly distinguished the land of their native country, they became, in a great measure, incapable of attending to the duties of the ship. Some looked at it wistfully, without the power of minding any thing else; others dressed themselves in their best clothes, as if they were going to disembark; some talked to themselves, and others wept.

As we approached, the disorder of their minds increased. As they had been absent several years, there was no end to the admiration of the hills, the foliage of the trees and even the rocks which skirted the shore, covered with the weeds and mosses. The church spires of the villages where they were born, which they distinguished at a distance up the country, and which they named, one after another, filled them with transports of delight.

But when the vessel entered the port, and when they saw on the quays their fathers, their mothers, their wives, their children and their friends, stretching out their arms with tears of joy, and calling them by their names, it was no longer possible to retain a man on board: they all sprung on shore, and it became necessary, according to the custom of the port, to employ another set of mariners, to bring the vessel to her mooring.

What then would be the case, were we indulged with a sensible display of that heavenly country, inhabited by those who are dearest to us, and who are worthy of our most sublime affections? The laborious and vain cares of this life would from that happy moment come to an end. Its duties would be forsaken, and all our powers and feelings would be lost in perpetual rapture. It is wisdom, therefore, that a veil is spread over the glories of futurity. Let us enjoy the hope, that the happy land awaits us, and, in the mean time, let us fulfil, with cheerfulness and patience, what belongs to our present condition.—

*St. Pierre.*

CHRISTIAN LIBERALITY REWARDED.—Mr. Thomson, a clergyman in the west of England, had made it his custom for many years to distribute the overplus of the proceeds of his farm among the poor of his parish, after having supplied the wants of his own household. One year, however, he engaged to subscribe thirty pounds for the building of a chapel in a distant town. Being unable to raise the money, by any other means than by breaking in upon the little hoard of his own parishioners, he was under the necessity of selling so much as would raise the thirty pounds for his subscription to the chapel. The expedient, though painful to him, was unavoidable.

Having procured the money, he left home to be the bearer of his benefaction. In his journey, he overtook a young lady riding on horseback, whom he thus accosted: "Well overtaken, young lady; will you accept of an old clergyman as your companion over the down? I am too old, indeed, to promise you much protection, but I trust God will protect us both." There was a certain something in the manner with which Mr. T. said this, that was very attractive, so that the young lady felt a strong prepossession in his favour before he had half finished what he said. She expressed herself much satisfied with his company, and, by inquiring, found

they were both going to the same town. In the course of conversation, he told her his name, and the name of his church—what a happy village of poor people his was, and how dear they were to him. When they arrived at the town, and were about to part, Mr. T. informed the lady of the name of the friend to whose house he was going, expressing a wish that she would call upon him before he left the place. The young lady the same evening mentioned to her friends, to whom she was on a visit, the name of the clergyman, and the many precious subjects of conversation with which he had entertained her. “Thomson!” cried the lady; “I wish I knew whether it was a Mr. Thomson we have been so many years inquiring after in vain. I have thirty pounds, tied up in a bag by my late husband, due to a person of that name, who desired to leave it till called for. But I suppose he is dead, and his executor, whoever he is, knows nothing of it.” Mr. Thompson was sent for, when it soon appeared that the Mr. Thomson, to whom this money had been so long due, was his own brother, who had been dead for several years, and to whose effects he was the executor and residuary legatee. On the bag’s being put into his hand by the lady of the house, he fell on his knees, and, with eyes lifted up, exclaimed, “Blessed be God! how wonderful thus to provide money for my poor people at home! The money will be theirs again!”

EFFECT OF FAITHFUL PREACHING.—I was once applied to by a stranger, in a place where I was labouring for a few Sabbaths only, says Rev. Thomas English, for a sight of a letter which I had received calumniating his character. I looked at the man and pitied him, and coolly replied, “It would be a breach of the common principles of society to show confidential letters, written to us for the purpose of our doing people good.” He retorted, in an angry tone, “I demand a sight of it, sir, as an act of justice due to an injured man.” I replied, “How did you know that I had received a letter concerning you?” “Know!” said he; “it was impossible not to know it; your language and manner were so pointed, that it was impossible I should be deceived.” I rejoined, “Do not be too positive; you have been deceived before now, I suppose; you may be so again.” “It is not possible,” said he; “you described the sin, of which I am accused, in the clearest language; and looking me in the face, and pointing towards me, you said, ‘Sinner, be sure your sins will find you out;’ I therefore expect from you, sir, as a gentleman, and a Christian minister, that you will give me a sight of the letter, that I may know its contents and repel its charges.” I observed, “I do not know your name; to my knowledge, I never saw you before; and as you have not told me in what part of the sermon it was I was so pointed, if I show you any letter, I may show you the wrong one; I shall, therefore, certainly not exhibit any of my letters to you, nor satisfy you whether I have received any one about you, till you describe the case alluded to. He hesitated; but afterward described the sin of which he was accused. When he had finished, looking him full in the eyes, assuming a solemn attitude, and using a grave and serious tone of voice, I said, “Can you look me full in the face, as you must your Judge, at the great day of God, and declare that you are innocent of the sin laid to your charge?” He trembled, turned pale, and his voice faltered; guilt and anger struggling in his breast, like the fire in the bowels of Mount *Ætna*; and, summoning up his courage, he said, “I am not bound to make any man my confessor; and if I were guilty, no man has a right to hold me up to public observation as you have done.” I assumed a benignity of countenance, and softened my tones, saying, “Do you believe the passage I cited, ‘*Be sure your sins will find you out,*’ is the word of God?” He said, “It may be.”—“Surely it is,” said I; “he that made the ear, shall he not hear? He that made the eye, shall he not see? Can he have any difficulty in bringing your sin to light? Now, I will tell you honestly, I never received any letter or information about you whatever; but I am persuaded your sin has found you out; the preaching of the word is one method by which God makes men’s sins find them out. Let me entreat you seriously to consider your state and character. Who can tell? God may have intended this sermon for your good; he may mean to have mercy upon you; this may be the means of saving your neck from the gallows, and your soul from hell; but let me remind you, you are not there yet—there still is hope.” He held down his head, clenched his hands one into the other, and, bursting into tears, said, “I never met with anything like this. I am certainly obliged to you for your friendship. I am guilty, and hope this conversation will be of essential advantage to me.”



THE ELECT—(*The Elect of God.*—Colossians iii. 12.)—This is the result of the Divine choice. As one of a chosen generation, I am actually the elect of God. How wonderful is such a title! How glorious is such a relation! How inconceivable to me the love which has conferred it upon one so guilty and so unprofitable! What encouraging and blessed thoughts does such a title suggest! Let me meditate upon them, and strive to improve and employ them.

If I am really the elect of God, 1st. Then *God has greatly loved me*, and I also ought to love him. The only motive which can lead to love is choice. If God has thus chosen me, how great must have been his love! When I think of my own unworthiness, guiltiness, and ruin, how repulsive my whole character must have been to him, who cannot look upon iniquity but with abhorrence; how great is the love wherewith he hath loved me, to pass over all these reasons for his aversion! When I think of the boundless extent of his mercies, his glorious salvation, the forbearing grace and tenderness which he has displayed, the promises which he has given me, and the provisions which he has made for me, how amazing has been his love! What earnest, devoted love he deserves in return from me! Surely I can never love him too much. My best offerings must always be cold and worthless. My most ardent praise can never reach the measure of his claims. But nothing can move or excite my love like a conviction and knowledge of his love first to me. Oh, that I might realize it and think of it more!

Second. Then *God will certainly protect me*, and I ought to depend upon him. If he is able to guard that which he has loved and chosen, he will certainly do it. But he is infinitely able. No power is beyond his control. No enemy can successfully resist him. All things are in his hands. All things are open to his sight. How safe am I, then, in doing his will wherever he shall lead me! With perfect confidence I ought to depend upon him, and go forward in the path of duty without fear. Every place is safe where he requires me to be. How happy is the spirit of daily constant dependence! To trust always. To have no fears. To rest all upon God. To feel sure of his protection. This is the privilege of God's elect. This is my privilege. Let me daily try to enjoy and improve it.

Third. Then *God will surely watch me*, and I ought to strive in every thing to please him. If I am one of his elect, what I do, and where I am, can never be indifferent to him. His eye must be always upon his elect. He says, "To this man will I look." He lives in them. Their character is always an honour or a dishonour to him. A weed that a man will neglect in a common, he will not suffer in his garden. God will more surely correct the faults of his elect than of others. "You only have I known," he says, "of all the families of the earth, therefore I will punish you for your iniquities." In the assurance of this, how careful and earnest ought I to be! How circumspectly ought I to walk! in all things conformed to his will. Seeking at all times to understand, and to follow his commands. Let me daily strive to set him before me, and to do those things which please him.

Fourth. Then *God will certainly provide for me*, and I ought to confide in him entirely. He is able to supply all my needs here and hereafter. He can give me grace and glory. He will withhold no good thing from me. Then let me have no careffulness for this life, and no despair or despondency about another. Let me press forward in my heavenly way, walk humbly with my God, and find all my peace and hope in him. If he is my portion, it is enough. I cannot want. He will prepare a habitation for his elect. He will himself be a strong tower of defence for them. There I may be permitted to come with all boldness—to run and be safe. I have no cause for fear or doubt. God hath become my salvation. I will trust and not be afraid. The work which he begins he is able to complete; and he will complete it. Oh, how precious is the assurance of his unfailing love in Christ Jesus my Lord!

Fifth. Then *how unspeakable is this privilege!* To be loved, protected, watched, provided for, by God himself! When I think of such a title, let me feel its incitement to duty. How can I be listless, or prayerless, or wandering, or rebellious, when I have such privileges and such hopes! As the elect of God, let me be deeply humble, not proud or self-confident. Let me seek the constant guidance and teaching of his Holy Spirit. He says he will put his Spirit upon his elect. They shall be holy as he is holy. Let me walk ever in the Spirit, quietly, gratefully trusting in my God. He loved me before the foundation of the world. He will love me with an everlasting love. If I am faithful to him, nothing will separate me from his love.—*Tyng's Christian Titles.*



**APOLOGIES FOR TRAVELLING ON THE SABBATH.**—Some of those who do the *work* of journeying on the Sabbath, do not condescend to make any apology for it. They care neither for the day nor for Him who hallowed it. With these we have nothing to do. Our business is with those who, admitting the general obligation of the Sabbath, and knowing or suspecting Sunday travelling to be a sin, offer apologies, which they hope may justify the act in their case, or else go far towards extenuating the criminality of it. I propose to submit to the judgment of my readers some of the *excuses* for this sin, as I cannot help calling the breach of the fourth commandment, which from time to time I have heard alleged.

I would premise that I know of no sin which men are so *sorry* for before it is done, and so ready to apologize for afterwards. I cannot tell how many persons, about to travel on the Sabbath, have answered me that they were very *sorry* to do it, and yet they have immediately gone and done it. They have repented, and then sinned, just like Herod, who was very sorry to put John the Baptist to death, and then immediately sent an executioner to bring his head. It does not diminish the criminality of an act that it is perpetrated with some degree of regret; and the presence of such a regret is considered by many as quite a tolerable excuse.

One gentleman, who was sorry to travel on the Sabbath, added, I recollect, that it was *against his principles* to make such a use of the day. I wonder, then, that he should do it—that he should deliberately practise in opposition to his principles. But I was still more surprised that he should think to excuse his practice by alleging its contrariety to his principles. What are principles for but to regulate practice? and if they have not fixedness and force enough for this, of what use are they? A man's principles may as well be in favour of Sabbath breaking as his practice; and certainly it constitutes a better apology for a practice that it is in conformity with one's principles, than that it is at variance with them.

Another gave pretty much the same reason for his conduct in different words: "It is not my *habit*," said he, "to travel on the Sabbath." It was only his *act*. He did not uniformly do it. He only occasionally did it. A man must be at a loss for reasons, who alleges an apology for travelling one Sabbath, that he does not travel other Sabbaths. The habit of obedience forms no excuse for the act of disobedience.

An intelligent lady, who was intending to travel on the Sabbath, volunteered this exculpation of herself. She said she had travelled one Sabbath already since she left home, and she supposed it was no worse to travel on another. What then? Are not two sins worse than one?

Another (and she was a lady, too,) said she could read good books by the way; and you know, said she, that we can have as good thoughts in one place as another. I assented, but could not help thinking that the persons employed in conveying her, might not find their situation as favourable to devout reading and meditation. This, I suppose, did not occur to her.

Another person said that he would *never commence* a journey on the Sabbath, but when once set out, he could see no harm in proceeding. But I, for my part, could not see the mighty difference between setting out on the Sabbath, and going on on the Sabbath. My perceptions were so obtuse that I could not discern the one to be travelling and the other to be equivalent to rest.

I heard among other excuses this: Sunday was the only day in the week on which the stage run to the place to which the person wished to go, and therefore he was compelled to travel on Sunday. Compelled? Why go to the place at all? Why not procure a private conveyance on another day of the week? What if it would be more expensive? Doing right pays so well that one can afford to be at some expense to do it.

Again, I was frequently met with this apology for journeying on the Sabbath: "The stage was going on, and if I had laid by on the Sabbath, I should have lost my seat, and might have had to wait on the road perhaps for a whole week before I could regain it." This apology satisfied many. They thought it quite reasonable that the person should proceed under those circumstances. But it did not satisfy me. It occurred to me that if he had honoured the Sabbath, and committed his way to the Lord, he might not have been detained on the road beyond the day of rest. But what if he had been? Are we under no obligation to obey a command of God, if we foresee that obedience to it may be attended with some inconvenience? Better the detention of many days than the transgression of a precept of the decalogue.

One person told me that he meant to start very early in the morning, for he wished to occupy as little of the Sabbath in travelling as possible. Another pro-

posed to lie by all the middle of the day, and proceed in the evening, and he was sure there was no harm in that. Ah! thought I, and has not the Sabbath a morning and an evening appropriate to itself as well as any other day of the week? Is the morning of the Sabbath all one with Saturday, and the evening no more sacred than Monday? Did God hallow only the middle of the day? And is the day of rest shorter by several hours than any other day? I never could see how one part of the Sabbath should be entitled to more religious respect than another part. It seems to me a man may as properly travel on the noon of the Sabbath as in the morning or evening.

One person was very particular to tell me what he meant to do after he had travelled a part of the Lord's day. He expected, by ten or eleven o'clock, to come across a church, and he intended to go in and worship. That, he supposed, would set all right again.

Another, a grave-looking personage, was travelling on the Sabbath to reach an ecclesiastical meeting in season. Another, in order to fulfil an appointment he had made to preach. These were ministers. They pleaded the necessity of the case, but I could see no necessity in it. I thought the necessity of keeping God's commandments a much clearer and stronger case of necessity. The business of the meeting could go on without that clergyman, or it might have been deferred a day in waiting for him, or he might have left home a day earlier. The appointment to preach should not have been made, or, if made, should have been broken.

There was an apologist who had not heard from home for a good while, and he was anxious to learn about his family. Something in their circumstances might require his presence. I could not sustain even that apology, for I thought the Lord could take care of his family without him as well as with him, and I did not believe they would be likely to suffer by his resting on the Sabbath, out of respect to God's commandments, and spending the day in imploring the divine blessing on them.

Another apologist chanced to reach, on Saturday night, an indifferent public house. He pleaded, therefore, that it was necessary for him to proceed on the next day until he should arrive at better accommodations. But I could not help thinking that his being comfortably accommodated was not, on the whole, so important as obedience to the decalogue.

One person thought he asked an unanswerable question when he begged to know why it was not as well to be on the road as to be lying by at a country tavern. It occurred to me that if his horses had possessed the faculty of Balaam's beast, they could have readily told him the difference, and why the latter part of the alternative was preferable.

There was still another person who was sure his excuse would be sustained. He was one of a party who were determined to proceed on the Sabbath in spite of his reluctance, and he had no choice but to go on with them. Ah! had he no choice? Would they have forced him to go on? Could he not have separated from such a party? Or might he not, if he had been determined, have prevailed on them to rest on the Lord's day? Suppose he had said, mildly yet firmly, "My conscience forbids me to journey on the Sabbath. You can go, but you must leave me. I am sorry to interfere with your wishes, but I cannot offend God." Is it not ten to one such a remonstrance would have been successful? I cannot help suspecting that the person was willing to be *compelled* in this case.

But many said that this strict keeping of the Sabbath was an old *puritanical* notion; and this seemed to ease their consciences somewhat. I remarked that I thought it older than puritanism. A *Sinaitical* notion, I judged it to be, rather than *puritanical*.

Many Sunday travellers I met with, begged me not to tell their pious relatives that they had travelled on the Sabbath. They thought if these knew it they would not think so well of them, and they would be likely to hear of it again. No one asked me not to tell God. They did not seem to care how it affected them in his estimation. It never occurred to them that they might hear from the Lord of the Sabbath on the subject.

I do not know any purpose which such apologies for Sabbath-breaking serve, since they satisfy neither God nor his people, but one, and that is not a very valuable one. They serve only, as far as I can see, to delude those who offer them.

I love to be fair. I have been objecting lately against the Catholics, that they reduce the number of the commandments to *nine*. I here record my acknowledgment that some of us Protestants have really but *nine*. The Catholics omit the *second*, some of our Protestants the *fourth*.—*Sabb. Misc.*



THE SAFE CONTRACT.—A respectable merchant, in one of our principal cities, was travelling some years since in a county of the State of New York. He arrived on Saturday evening at a public house where he had been accustomed to lodge in travelling that way. After having taken some refreshment, in connexion with a number of travellers, among whom were two or three families removing to the new settlements, he began the distribution of a Tract to each individual, presenting the tracts in a respectful manner, and recommending them, from the pleasure, and, as he hoped, advantage, which he himself had derived from their perusal. To the families, which were removing to the new settlements, he gave several, to be carried by them to the place of their destination.

Before he had completed the circle of his distributions, he offered a tract to a poor man, who declined receiving it, saying, "It is of no use to give one to me, sir, for I can't read." "Well," said the merchant, "It is probable you are a married man, and if so, perhaps your wife can read it to you." "Yes," said he, "my wife can read, but I have no time to hear it read." "You certainly can hear it read to-morrow," said the merchant, "which is the Sabbath." "Sir," said he, "I have no more time on the Sabbath than any other day: I am so poor I am compelled to work on the Sabbath. It takes me the six days to provide for my family, and on the Sabbath I am obliged to get my wood." "If you are so poor as that," said the merchant, "you must be very poor." "I am," said he; and proceeded to mention that he had no cow, and that his family were very destitute. "It is no wonder you are poor," replied the merchant, "if you work on the Sabbath. God won't prosper those who thus profane the day. And now," said he, "my friend, I have a proposition to make to you. You, landlord, will be my surety, that my part of the contract will be fulfilled. From this time leave off working on the Sabbath. If you have no wood, with which to be comfortable to-morrow, get a little for your necessity the easiest way you can, and then on Monday morning provide a supply for the week; and hereafter leave off your other labours every week early enough to provide a full week's store of wood on Saturday. Quit all your work on the Sabbath; reverence that day; and at the end of six months, whatever you will say you have lost by keeping the Sabbath, I will pay you to the amount of one hundred dollars."

The poor man solemnly confirmed the contract, and the landlord engaged to be responsible for the due payment of the money. With this, their interview, which had been continued for a considerable time, and withal a very serious one, was closed.

About five months afterward, the merchant put up again at the same public house for the night, and before he retired to rest, began, as before, to distribute to each person present a tract. He observed a plain, but well-dressed man, who seemed to be eyeing him with special interest, and who, when he approached him, said, "Did you never distribute tracts here before, sir?" "Probably I have; I am not unfrequently distributing them." "Did you not, four or five months ago, give a tract to a man here, who said he worked on the Sabbath?" The merchant replied that he recollected the circumstance very well. "Well, sir," continued the other, "I am that man. I carried home the tract you gave me, (it was the tract entitled, '*Subjects for Consideration*, No. 46,') and told my wife every word of our conversation. She said you were right; and we sat down together, and she read the tract aloud. So much affected were we with the tract, and with what you had said, that we scarcely slept any all night. In the morning we rose; I went and procured a handful of wood, with which to get our breakfast; and after breakfast was over, we sat down and read the tract again. By-and-by one of the neighbours came in, as was usual, to loiter away the day in vain conversation. We told him what had happened; he said you were right; and my wife read the tract again to him and myself. Other neighbours came in, and we did the same by them. They came again the next Sabbath, and we again read the tract to them; and now, sir, we have at my house, every Sabbath, a religious meeting; this tract has been read every Sabbath since I saw you, and the reading of it is now accompanied with religious conversation and prayer." "Well," said the merchant, "if you have kept your promise, you perhaps would be glad of your money: how much have I to pay?" "Oh, nothing, sir," replied the other; "I have never prospered so as I have since I observed the Sabbath to keep it holy. When I saw you before, we had no cow; now we have a cow, and all our wants are comfortably supplied. We were never so happy before, and never can be thankful enough for what you have done for us."

The landlord assured the merchant that he never had known such an alteration in a neighbourhood, as had taken place in that, since he was last there. Before,



the whole neighbourhood spent their Sabbaths at work, or in visiting, fishing, hunting, and other amusements; but now they were seriously attentive to the subject of religion, and met every Sabbath for the worship of God.

Reader, on looking round upon your neighbourhood, cannot you discover some poor family, like the one above described, by whom the Sabbath is not observed, and who, you have reason to believe, are poor *because* it is not observed? And, passing by their wretched habitation, on your way to church on a Sabbath morning, did you never observe the children abroad, sauntering around, idle, wretched, and apparently half famished? May be you have seen, at the same time, neighbours wending their way to this wretched house, to spend the day in idleness, and possibly in intemperance. Such persons are wont to lay in a double portion of the maddening poison on Saturday. These probably have done so.

Does not the sight of such profanation of the day of God disturb you? Can you pass on, and not sigh over such wretchedness and guilt? Does not the condition of these poor children excite your sympathy? Now, had you put a few tracts in your pocket, before leaving home, might you not, on this day of mercy to a dying world, have just stepped in and said, "Neighbour, will you do me the favour to read this little pamphlet to-day?" or, you might hand one to the children, and say, "Sit down and peruse it, or carry it to your mother, and ask her to read it to you."

Lifting up your heart to God while so doing for his blessing, what a result might you not expect? You would pass on with a light and happy heart. You would enter the sanctuary with a new object in view—to pour out your soul in prayer that that family might be met by the Spirit of God. Lifting up your voice, you would sing with unwonted joy, feeling that you had that morning done so.

Go, imitate the grace divine,  
The grace that blazes like a sun;  
Hold forth your fair, though feeble light,  
Through all your lives let mercy shine.

Possibly the action of the morning in its holy influence, might reach down to generations unborn. That mother's heart might be touched; that father, hard and obdurate now, might himself at length yield to divine truth; those children might become the sons and daughters of the Lord Almighty. You might see them at no distant day, well-dressed, well-fed, happy; and as you passed on to the house of God, they might come forth, and, walking with you, might whisper to your delighted soul, "We had rather be doorkeepers in the house of God, than dwell in the tents of wickedness." *Id.*

#### A YOUNG LADY'S REASONS FOR NOT DANCING.

1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.
2. Dancing would lead me into close contact with very promiscuous company, and evil communications corrupt good manners.
3. Dancing would require me to use and permit freedoms, of which I should be heartily ashamed, and which I believe to be wrong.
4. My parents and friends would be anxious about me if I were out late, keeping company with they knew not whom.
5. Ministers, and good people generally, disapprove of dancing; and I think it is not safe to set myself against them. If a thing be even doubtful, I wish to be on the safe side.
6. Dancing has a bad name; and I mean to study things that are pure, and lovely, and of good report.
7. Dancing is generally accompanied with drinking, and I see all drinking produces a great deal of evil.
8. I am told dancing is a great temptation and snare to young men, and I do not wish to have any thing to do with leading them astray.
9. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Saviour.
10. There are plenty of graceful exercises and cheerful amusements, which have none of the objections connected with them that lie against dancing.
11. I must avoid the appearance of evil—have no fellowship with the unfruitful works of darkness, but rather reprove them—and watch and pray that I enter not into temptation. "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

SEEK IN THE RIGHT PLACE.—My grandfather one night had lost his spectacles, and two or three of us undertook to find them; but after looking for some time to no purpose, we gave up the search, and my grandfather at last found them on the top of his own wig. We all had a hearty laugh, in which he as heartily joined; and he then began to talk to us on the advantage, when any thing was lost, of looking in the proper place; and he thus proceeded:

“Once I remember losing a crown-piece, and setting a servant to find it. He pulled about the chairs and tables, removed my writing-desk, took up the fender and rummaged the room thoroughly, making a great bustle, and wondering how it could be that the crown-piece was not to be found. Still, he did not find it for me, though he said he had looked every where; and so he had—every where but *in the right place*, and that was in his own *waistcoat pocket*, for there I understood it was all the time; so that he need not have wondered so very much at his not being able to find it.

“You may depend upon it, that this looking for things in the wrong place is a very general failing among us all.

“When a poor man finds that poverty has made his own house uncomfortable, where does he look for comfort? Too frequently at the public house. Away he goes with what little he has got, and, sitting himself down in the corner by the fire, he calls for his pint of ale. While he sits drinking, a friend pops in that he has not seen for some time; so they must have another pint between them; and then, as their hearts grow warm, and the remembrance of their troubles passes away, it becomes next to impossible to leave a pleasant companion, and a pint of fresh ale, and a good fire, for an uncomfortable and cheerless home. Another pint is called for; one sings, “Begone, dull care,” and the other some foolish song. The poor man at last rises to go, but his friend reminds him that it may be long before they meet again, and proposes a parting pint. The parting pint is brought in, and at a late hour the poor fellow reels home to a poor habitation and a wretched family that he has made poorer and rendered more wretched by his intemperance. Why, this poor man finds out to his sorrow that he has not been looking for comfort *in the right place*.

“Almost all young people indulge in dreams that are in themselves useless. When they hear of the wide world, they think what great things they would do if they were here, or there, or yonder, or if they had this, or that, or the other. But depend upon it, almost all that is worth having, or, at least, all that would be good for us to possess, may be obtained wherever we are, if we seek for it by diligently and uprightly using the faculties God has given us, and look to him for his blessing. We may look for a thousand things in a thousand ways; but it will be in vain, if we neglect to look for them *in the right place*.

“This is a subject on which I ought to manifest much forbearance, for it would not be right in me to be severe upon others for doing that which I have so frequently done myself. Many years was I looking for peace, and found it not; and the only reason that I did not find it was, that I did not look for it *in the right place*; if I had, I doubt not that I should have found it.

“First, I thought that money would assuredly give it me, and I set to work, determined that, whoever might be poor, I would not; and if working hard, and spending little, is the way to obtain riches, I verily believe I should have been rich, had it not occurred that one day, opening the Bible, I read about the rich man in the parable. This account, and the verse that told me it was ‘easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven,’ so startled me, that I was afraid to be rich, lest, when I died, my riches might bear testimony against me, that I had not relieved the wants of the distressed, and made a good use of my riches.

“Well, thought I, if riches will not do, I will get reputation. I will be clever at a thousand things, and shall then have enough to occupy and amuse; I shall be at peace. But, somehow, the thought of another world followed me, though I might be at peace in this world, I should not on that account have any certainty of being at peace in another.

“Just at this time, too, I picked up Æsop’s Fables, and read of the cat and the fox. The cat had but one resort, the fox had a thousand; but when the hounds came in sight, the cat, with her one resort, ran up a tree and saved her life. While the poor fox, with his thousand resorts, was overtaken and torn in a thousand pieces. I then gave up my intention of being clever at so many things.

“My next determination was to make friends, for I thought they would increase my joys, and solace me in my sorrows, as well as give me the best advice



in obtaining peace. Alas! I soon found that one friend was called away, a second quarrelled with me and became my enemy, and a third died; so that I plainly saw it would be folly to depend upon my friends for peace, and that I must certainly have looked in the wrong place to find it.

"One Sabbath afternoon I heard a sermon from the text, 'There is no peace to the wicked;' thus I was instructed, that where wickedness was, peace could never dwell. This brought me back again to my Bible, where I read of that 'peace which passes all understanding.' So, seeing that I had all along sought for peace, every where but *in the right place*, I sought it where it is to be found, and that is in the gospel of our Redeemer, which tells us 'that Jesus Christ came into the world to save sinners.' I had before been instructed that I was a sinner, but now I was taught to feel it; and the promises of the gospel brought home to my heart, by the influences of the Holy Spirit, gave me that peace which the world giveth not, and cannot take away. Be assured, if with sincerity you seek in the same place, you will also find it, for 'he that seeketh shall find, and to him that knocketh it shall be opened.'

"The Bible asks, 'Do men gather grapes of thorns, or figs of thistles?' And truly we may as reasonably expect them to do this, as to hope that we shall ever find many things that we want in the places we seek to obtain them. No, no; we shall never find them till we look *in the right place* for them. What a long story I have made about seeking things in the right place, and all because I happened to lose, for a minute or two, my poor spectacles. Well, what I have said will not be in vain, if it teach you to be a little more careful in seeking things aright.

"If you want money, seek it by diligence in your calling, and habits of frugality; if you want reputation, seek it by punctuality and integrity, and by the determination to excel in all you undertake; if you want friends, seek them by endeavouring to deserve them; but if you want peace, you may look for it every way and in every place in vain, unless you seek it from the Lord Jesus Christ, who died for our sins, and rose again for our justification.

"You must remember that I did not look for my spectacles before I found that I had lost them; and so in like manner no one will seek for any thing heartily until he feels the want of it.

"My dear children, you will not seek peace until you have known sorrow—you will not seek a Saviour until you know yourselves to be sinners, for until then you will feel no want of the one or the other.

"The wide world is before you; many are its pleasures and many are its pains: both are necessary, because both of them, through the grace of God, when sanctified to our souls, are made instrumental in doing us good—the former by making our hearts grateful, the latter by showing us our weakness. But when the pleasures and pains of this world are passed, we shall enter on the pleasures or the pains of a world that is eternal. What an overwhelming subject is this for our reflection! and how is it that it does not, frequently as we are reminded of it, occupy more of our attention? Surely if it did, we should be diligent in our inquiries after the best information upon it, and be anxious to seek *in the right place* for that peace and assurance which can alone be obtained through the blood of the cross, which God alone can give, and which he will never withhold from those who seek it in sincerity and truth. Seek it thus in your earliest days, and as sure as your grandfather is talking to you, so surely you shall find it."

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## Miscellaneous.

(From the Home and Foreign Record.)

### CHINA: SHANGHAI MISSION.

SKETCH OF THE REBELLION, AND TRANSLATIONS OF PAMPHLETS BY THE INSURGENTS: BY THE REV. M. S. CULBERTSON, JUNE 1, 1853.—We have received full accounts of Chinese matters from our missionary brethren. They possess great interest for all classes of readers, and especially for those who look for the coming of Christ's kingdom. We have not, however, inserted these communications in the Record, chiefly because the material facts of the movement and the various views entertained of its character and probable results, have been widely published in the daily and weekly journals of the country—commonly in advance of our monthly publication. Our missionary friends, moreover, as was to have been expected,



are not all agreed in their estimate of this remarkable rebellion or revolution. Some apprehend little but evil from its success. We believe the prevailing opinion, especially at the northern stations, is that of sanguine expectation of great good.

The pretension of the leader to have spiritual revelations made to him is certainly a bad sign, showing, we fear, more than ignorance; the alleged cruelty to the Manchus and to the Buddhist priests can be accounted for with less difficulty, though not to be justified. On the other hand, the destruction of idols, and the profession of many important points of the Christian faith, with a corresponding example as it would appear, must be regarded as signs of good and great results. But we forbear to enlarge on "the merits of the case."

Our readers will not cease to pray that God would overrule this movement for his own glory and the advancement of his kingdom. It is easy for him so to direct these matters, as to throw the whole country open to his servants for the preaching of the gospel. The Chinese people must now be somewhat aroused from their great apathy as to religious things; their powerless gods have been evidently put to confusion; a large amount of Bible truth has been set forth—these things are fitted to awaken our hopes that the time to favour China and its vast multitudes is drawing nigh.—We need not add that the following paper will be found well worthy of perusal.—*Ed. of H. and F. R.*

The last mail will have carried to you the intelligence brought from Nanking, by the British steamer which recently visited that city. A number of pamphlets published by the insurgents were brought down by the steamer, and I now send you a translation of some portions of them, as they are of deep interest, from the knowledge which they exhibit of Christian truth.

Before giving the extracts from the pamphlets, it may be well to give some of the facts respecting this rebellion, which now seem to be established by satisfactory evidence. The facts respecting the origin of the movement seem to be these. In the year 1846 a literary graduate of more than ordinary talent, a native of the province of Kwang-tung, (Canton) while on a visit to Hong-Kong, received strong religious impressions from a small religious tract, distributed by the agents of some of the Protestant missionary societies. These religious impressions led him to seek more peculiar instruction, and he then went to his home and disseminated among his neighbours and friends the knowledge which he had acquired. His name is Hung-Sew-Tseuen, and he is now probably about forty years of age. He professes to have been confirmed in his religious convictions, and in the course of conduct which he has pursued, by dreams and visions of heavenly things.

In endeavouring to communicate his views, he met with much success, and he extended his efforts to the neighbouring province of Kwang-si. Although many opposed his views, the number of adherents to his doctrine steadily increased. They held meetings for religious worship, and the numbers attending them soon became so great as to attract the attention, and excite the fears of the local authorities. Two of their principal men were seized, and on some pretence of disloyalty or rebellion, were put to death. The others immediately took up arms in self-defence, and it may be supposed that many who felt no special interest in the new doctrines, would easily be persuaded to aid in resisting such tyranny and oppression; and the more so, as it can hardly be doubted that there would be not a few anxious for an opportunity to avenge wrongs which they themselves had previously endured.

It would be deeply interesting, if we had the means, to trace from this beginning the various successes and reverses of this courageous band, until they reached the commanding position which they now hold. We may hope one day to learn the details of their early struggles, but at present, very little is known about them. It is certain, however, that the insurgents were long detained before the city of Chang-sha, the capital of the province of Hunan, and met with some repulses. They succeeded, however, in getting possession of it sometime in November, 1852, and from thence, they directed their course to the Yang-tsze river, which they reached about the middle of December. On the 12th January, they took possession of Woo-chang, the capital of the province of Hupih. This being one of the most important trade depots of the whole interior of the empire, and as most of the foreign goods imported through Shanghai which are taken to the western provinces must pass this point, the trade of Shanghai was almost entirely stopped as soon as it became known that it was invested, and business has not yet been resumed to any considerable extent.

After obtaining possession of this important point, the insurgents very deliberately made their preparations for advancing by the Yang-tsze upon Nanking, the

ancient capital of the empire. It is not known precisely at what stage of the insurrection, or under what circumstances, the idea of overturning the empire and establishing a new dynasty, was first entertained, but it was certainly at a very early date. They well knew that the prestige which the possession of Nanking would give them, would be essential to carry out this design, and therefore, that they might obtain and hold this glittering prize, they abandoned all the points of lesser note, and left them to be re-occupied by the imperial troops. Thus they kept their whole force in one body, and obviated the necessity for keeping open communications with their rear by the contributions exacted from the cities on their route.

After the fall of Woo-chang, the imperial generals seem to have abandoned themselves to despair, and retired before the insurgent army, without so much as waiting to get a sight of it. Kin-kiang and Gan-king fell in rapid succession, and on the 8th of March, Nanking was invested. On the 19th of that month, a breach having been effected by springing a mine, the city was taken by assault, the imperial troops making but a feeble defence. No quarter was given to the Manchus, citizens or soldiers. The whole Tartar population, estimated at from twenty to thirty thousand, was slain without mercy, and very few escaped.

Chin-kiang-foo is situated at the point at which the grand canal intersects the Yang-tsze river, and on the southern bank of the river. On the 31st of March the insurgents took possession of this important point, the Tartar garrison having previously evacuated it, and the next day they took possession of the cities of Kwachau and Yang-chau on the north bank of the river. Thus they have command of the canal, and effectually cut off all communication by this channel between the capital and the southern portion of the empire.

Shortly after the occupation of Nanking by the insurgents, a large imperial force, reported to be over thirty thousand strong, took up a position in its vicinity. It is commanded by General Heang-yung, an officer who stands high in imperial favour just now, and who has been intrusted with a kind of dictatorship over seven provinces. From the fulminations he issued, it would have been supposed that the "robbers" would have been at once exterminated. As yet, however, he has done nothing, and the insurgents not only maintain themselves in Nanking and Chin-kiang, but possess the river and its banks between those two cities, a distance of forty-seven miles. They are quietly engaged in strengthening their defences, and laying in provisions, of which they are said to have abundant supplies. There seems little reason to expect that any force which the present government can ever bring into the field will ever be able to drive them from their position, or even effectually to hem them in.

The effect of their success has already been to excite rebellions in other parts of the Empire. A formidable one is in progress in Honan, and another is reported in the province of Shantung. We have just heard also that an insurgent force has taken possession of Amoy. This, however, appears to be local. It is evident now to all, that government, with an empty treasury, unfaithful officers, and disaffected or cowardly armies, is perfectly helpless. What all these disorders may lead to, it is impossible to foresee, but in view of the promises of God we can hardly doubt that they will all tend to the furtherance, sooner or later, of the gospel. The insurgents at Nanking, holding as they do, the same religious faith, profess the most friendly feeling towards foreigners. It is to be lamented that some animosity *may* be excited in their minds, by the fact that many foreigners are fighting against them on board of a fleet of Portuguese lorches, and of square-rigged vessels purchased by the Intendant of Circuit resident at Shanghai, from foreign merchants.\*

From the first, this movement seems to have been a religious one. The leaders express their belief in the one living God, and declare that their sole reliance is on him. They ascribe all their success to him, and go forward in the full confidence that they are acting under his express authority and direction. They are enemies to all idolatry, and are uncompromising iconoclasts. Throughout their march they everywhere demolished the idols, and the officers of the *Hermes* had ocular demonstration of this fact in the fragments of broken images lying in the temples and by the road-side.

They have not only discarded idol worship, but also all the absurd superstitions to which their countrymen are enslaved. Astrology and fortune-telling, lucky and unlucky days, omens and auguries, are all thrown to the winds. We had supposed

\* [From an English correspondent we learn that Jesuits and other Roman priests are bitterly opposed to the insurgents, no doubt on account of their Protestant views; and they are suspected of making efforts to enlist the aid of foreigners for the Imperialists.—Ed.]



that ages almost would be required to eradicate these vain notions from the Chinese mind. But it is easy for God to work when the appointed time comes.

A glance at the contents of some of their books will show something of their religious views. In the first place they have reprinted, from Gutzlaff's translation, portions of the Scriptures. How large a portion has been printed by them is not known. All I have seen is the first twenty-eight chapters of Genesis, neatly bound in a separate volume. It is not to be doubted that they have some copies of the whole Old Testament, but there is no evidence that they possessed any part of the New Testament, until two copies were placed in their hands by the captain of the steamer *Hermes*. It is evident, however, that they take the Scriptures as their rule of faith, so far as they know them.

One of the pamphlets procured at Nanking is an almanac. From this it appears that they have introduced a new calendar, discarding the Chinese notation of lunar months, and making the year to consist of three hundred and sixty-six days, and the months of thirty and thirty-one days alternately. It may be fairly presumed that this is an imitation of foreigners, though they seem to be but imperfectly acquainted with the Gregorian calendar, or the calculations upon which it is based. In their calendar the Sabbath days are noted, and correspond with our Sabbath. The year seems to commence on the 4th of February, or the beginning of Spring.

The following is a translation of some portions of one of their pamphlets, entitled "The Book of Instructions of the T'hae Ping Dynasty." The article from which these extracts are made is entitled, "A Discourse to Awaken the Age." It is chiefly an argument against idolatry. The arguments are drawn from reason—the silence of the Chinese classics and of the Holy Scriptures—and the express command of God himself, as delivered at Mount Sinai.

All under heaven are one family. All in every place are brethren. If you ask how this can be so, I answer that, with respect to the body, though each has his own parents and his own family clan, just as there are territorial divisions, yet all clans have alike proceeded from a single clan, and that one clan came from a single ancestor. Thus, as to their origin, there is no difference. Then, with respect to the soul, from whence has every human soul sprung, from whence proceeded? They are all derived from the August Supreme Ruler. This accords with the saying "One root spreads into ten thousand branches, and ten thousand branches may be traced back to one root." Kung K'eih says—"That which is derived from heaven is called nature." The Ode says—"The people are all the offspring of Heaven." The Shoo-king says—"It is Heaven produces the people beneath." These are wise sayings, and are not in the smallest degree erroneous. From this it appears that the ancient sages regarded all the world as one family. In those days the people all regarded each other as if cherished in the same womb, and could not bear to forget, for a single day, (their brethren) throughout the world. But in modern times a false notion prevails that there is a demon, Yen Lo, (Pluto) who presides over life and death. This demon, Yen Lo, is the old serpent, the devil, who performs many wonders to entangle and seize the souls of all the world. Our brethren throughout the world ought to destroy him. It is only to be feared they will not be in sufficient haste to do so. On the contrary, men stretch out their necks to him. Why should they themselves put from them the happiness of heaven, and voluntarily bring upon themselves the misery of hell?

With reference to doctrine, there must be that which is certainly true. Now that which prevails at the present time, but was unknown in ancient times; which prevails near at hand, but is unknown afar off, must be false, corrupt, and contemptible doctrine. For example, fiendish men falsely say that Yen Lo presides over life and death. But if you examine the Chinese classics concerning this, you find nothing of it; and if you examine the Holy Scriptures of foreigners you find nothing of it. Such being the case, whence has this notion arisen? The fiendish disciples of Buddha have put it forth. They themselves walk in a blind way, and covet, scheme after, and procure gain. They deceive men by that which they cannot understand, and sell their own deceptions. They deceive men by pretending to confer happiness, and performing religious rites, only to fill their own purses. Further, the devil has entered into their heart, and they have fabricated innumerable hellish and corrupt notions, to delude, injure, and entangle men. Thus in the time of the Tsin dynasty, [B. C. 220,] fiendish men lying, said—"In the eastern sea there is the hill of the three divinities." The emperor thereupon sent men to the sea to seek the hill. From this arose the false notion of the existence of genii.



If you examine its origin, you will find that it does not reach further back than the time of the Tsin dynasty, which was thus deceived. Succeeding generations imitated this bad example, until the knot became too hard to be untied. Thus "a difference of a hair's-breadth leads to an error of a thousand miles."

Again, in the time of the Han dynasty, in the reign of Woo, [B. C. 139,] fiendish men lying said—"Sacrifice to the god of the kitchen, and you may change red sand into yellow gold." Woo at once believed, and offered the sacrifice. Thereupon from Yen and Tse came a multitude of lying fiends telling of the wonderful genii.

Again in modern generations, fiendish men lying say, that the dragon demon of the Eastern sea causes rain. This dragon is no other than the demon Yen Lo in another shape. That rain descends from heaven every one can see with their own eyes. [Here the classics are quoted to show that rain is the product of natural causes, and the instance of the food is cited in proof that it is of God. Then follows a sharp denunciation of the Buddhist books, and especially the idea that Yen Lo presides over life and death. These I omit.—Tr.]

The August Supreme Ruler in every generation produces intelligent and wise sages; and there is no age in which there are not some also who are blown prostrate by the wind [of false doctrine.] In these modern generations there are many who are stupidly ignorant of the August Supreme Ruler, and who obstinately refuse to fear Him. They are completely entangled in the wiles of the serpent, the demon Yen Lo. They are plunging into the destruction of hell, and they themselves do not know it. Alas for future [generations of] men although they may wish clearly to understand the doctrine concerning heaven, earth, and man, where will they be able to find it? Great indeed is men's love of falsehood. They look not for its source, they do not consider its end. If a thing is but false, they willingly listen to it. All men throughout the world, although they are so numerous, are created and produced by the August Supreme Ruler. If produced by him, it must be he also that causes their growth, and they must be dependent on him for food and raiment. The August Supreme Ruler is the universal Father. Death, life, calamities, happiness, are all alike from him. Raiment, food, and every necessary thing are made by him. Looking up to heaven—the sun, moon, stars, thunder, rain, wind, clouds, are all derived from the vast wisdom of the August Supreme Ruler. Look down upon the earth, birds and fishes, insects and plants, are all the product of the mighty power of the August Supreme Ruler. All these may be clearly seen, and easily understood. Therefore he is the *True God*. Therefore all in every place under the whole heaven ought every morning and evening to worship him.

Some may yet obstinately cavil and say—the August Supreme Ruler ought indeed to be worshipped; but he must have some to help him, just as all kings in governing a country must have officers to assist them. Do such not know that the officers of kings must be appointed by the monarch himself, and after that may assist in governing? With reference to the idols which men have set up, of wood, and stone, and clay, and pictured on paper, I would ask you whether the August Supreme Ruler has appointed them, or not? No: these are all derived from men's minds, having been so deluded by the devil as to make, according to their own stupid purpose and device, every kind of strange and monstrous thing. Of old the August Supreme Ruler in six days created heaven and earth, land and sea, men and things. He had already appointed thousands and tens of thousands of angels to act as his messengers. Why then does he need those strange and monstrous things which men have made in direct opposition to his will? According to the Old Testament, the August Supreme Ruler formerly came down at Mount Sinai, and with his own hands wrote the ten commandments upon tables of stone, which he delivered to Moses, saying, "I am Lord above, the August Supreme Ruler. All you men must not by any means set up any image of things in heaven above, or on the earth beneath, or bow down and worship them." Now you men who have set up any image, and bow down and worship it, truly rebel against the will of the August Supreme Ruler.

You may say that these images help the August Supreme Ruler to protect men. Why are you so deluded by the devil, and so utterly confused and insensible? Can you not reflect that the August Supreme Ruler in six days created heaven and earth, land and sea, men and things? If in this work he needed none to assist him, who can he now need to help him to take care of men?

I would ask you, if the August Supreme Ruler had only created heaven, and not the earth, would you then have had any place to plant your feet upon? Would you have had any field to cultivate? None. I would ask again, as you have already

obtained his favour in creating heaven and earth, suppose he had not created upon the earth mulberry trees, hemp, grain, wheat, pulse, beans, grass, wood, water, fire, gold, iron, and had not created in the water, fishes and frogs, or the birds of the air, or the wild beasts of the mountains, or domestic animals, then would your bodies have had any thing to clothe them, or your mouths any thing to eat? Would you have had any thing to boil or roast for your morning and evening meals, or any vessels and implements to use? None.

Suppose again that the August Supreme Ruler for a single year should not send forth the sun to give you light, or for a single year should not send down rain to furnish you with water, or for a single year should not give thunder to banish from you evil and malarious influences, or for a single year should not cause the wind to blow to dispel your vexation and discomfort (ill-repressed breathings,) could you then obtain any harvests, and live in peace and prosperity? \* \* \*

Again, suppose the August Supreme Ruler should once be angry with you, cut short your breath, and put an end to your life, then could your mouth talk, your eyes see, your ears hear, your hands handle, your feet walk, your mind conceive and plan? Assuredly they could not.

#### THE NEW REFORMATION IN IRELAND.

"The West of Ireland is deserting the ancient fold." "It is true that the altars of the Catholic Church have been deserted by thousands, born and baptized in the ancient faith of Ireland."—*Dublin Nation*, (Roman Catholic Newspaper.)

To the movement thus admitted and described by the Roman Catholic newspapers, the name of *Reformation* has been applied. Ireland has suffered long. We trust there are many blessings in store for her, and among the chief, religious blessings.\* The translation of the Holy Scriptures into their own loved Irish language, by the pious and gentle Bishop Bedell, had not been without some fruits among the Irish people; and the labours of the society for teaching the Scriptures, in the same language, had for years been blessed to their good.

The agitation of O'Connell, also, had led the people to think and reason for themselves; and the temperance movement had, in this respect, also a most beneficial effect. But the favourable influence of these was much strengthened by the circumstances of the awful famine of 1846. "The failure of the attempted miracles of the priests in curing or arresting the potato disease, by sprinkling holy water and salt on the stalks, considerably weakened the reliance of the people upon them." Their conduct also, in the distribution of the funds sent by the British government for their relief, (\$50,000,000 in all,) and their exacting dues frequently out of the relief money, or refusing rites in many cases, without the payment of money, (so that "hundreds died unanointed and unshrived,") "alienated the affections of the people, and turned them towards the protestant clergy." They, supplied by English bounty, and with much self-sacrifice—in many instances reducing their own families to poverty—exerted themselves to relieve the destitute and sick in that awful calamity. A warm-hearted and grateful people appreciated the disinterested kindness, and more readily listened to the offer of Scriptural instruction. Previous to this period, the pious and active Dallas, Rector of Wonton, in England, who had visited Ireland in 1841, and been deeply impressed with the sad darkness, error, and superstition, which appeared among the people, had been earnestly planning the means of their deliverance. By 1845 he had arranged for the sending of messengers with tracts, to visit the various districts of Ireland. These produced a great effect; and it was soon seen that the country was ready for greater missionary effort, and promised much success. In 1846 a special fund was raised for this purpose, and by assisting the various societies already in operation, produced much good, especially in West Galway. But in 1849, so important and promising was the prospect, that the "Special Fund Committee" was organized into "The Society for Irish Church Missions to the Roman Catholics," the Duke of Manchester President. They resolved to maintain missionaries, Scripture-readers, and teachers of their own, to organize new congregations of converts, and generally prosecute the good work for the salvation of souls. The Reformation rapidly spread; new missionaries were required and sent; new school-houses and churches erected.

\* For much of the information of which we give a brief outline, we are indebted to the *Irish Church Missions Reports and Sketch* by their Secretary, to January, 1852, kindly shown us.



In the district of West Galway, where in 1840 not 500 Protestants were to be found, there were in May, 1852, nearly 6000 converts attending church services; while 3500 children were taught in the Bible-schools. Eight new churches were also about to be erected, in the same district, for the accommodation of the converts. In Dublin also, in Connemara, in Galway, Carlow, Portarlington, Enniscorthy, Tuam, Kilkenny, Drogheda, and other places, the missions and schools are active and prosperous. In two years more than 30,000 converts have been ascertained, who have cast off the errors of Rome for "the glad tidings of a full and free salvation, without money and without price, through the finished work of Jesus, our Saviour and Substitute." "But the extent of the Lord's work," says a converted Roman catholic priest, "cannot be judged of by the numbers who openly renounce Romanism. A good criterion is found in the numbers who now absent themselves from the confessional and mass. At the last station of confessions there were but three persons at Ballyconree, twelve at Streamstown, and about the same at others; and their chapels they acknowledged to be empty." "The thousands of children now attending the schools are so many little missionaries, reading the Word of God to their parents and relatives." For it is the reading of the Holy Scriptures that is, under God, the great agent in this work. "What is it to believe in Christ?" was the question put to a little girl in Barratrough school. "It is the Spirit of God moving the soul to lean on Jesus, and trust in him for salvation," was her beautiful reply. Some converts have died in Christ, refusing to the last to send for the priest, saying, "they have a great High Priest in heaven, able and willing to intercede for them," even Jesus, as St. Paul tells us. (Heb. vii. 25; ix. 24.)

"How sweetly sinks the good to rest  
Who dies in Jesus, and is blest!"

Others, afraid to proclaim openly their conversion in Ireland, do so when they come out to our free land, and are away from the power of the priests.

But it is not only the blessing of returning to the true faith of the apostles that is thus gained. "The converts are intelligent, peaceable, industrious, keeping holy the Sabbath-day; and, instead of joining others, who, after mass, drink, play, or fight, they remain at home after church, reading and learning with their families." "At Castlecaski, where a few years ago there were not half a dozen Protestants, (but where now is a large congregation,) out of the hundreds of converts, there has not been one convicted of crime for three years." Happy fruits of piety and peace! May they every where abound! "None that know the power and tyranny" of some of the priests will need to be told how severely the converts are persecuted, and denounced, and cursed from the altars. They are called "jumpers," "soupers," and other opprobrious names, and the people forbidden to speak to them, or give them food or work. The following is attributed to a priest in Bala:—"There are Bible-readers going among you with corrupt Bibles and filthy tracts. But don't listen to them, or allow them to enter your houses. If I find any of you send your children to their school, I will denounce you from the altar. I will go there this week with a whip, and I will flog the Catholic children to their own doors. If I find any one gives work to any one who gives Bible-readers lodgings, I will curse them."—"The curse of a mother's broken heart be upon you! May Almighty God seal your heart in your dying-bed, and command your soul to the lowest pit of hell." These are the concluding words of a Romish bishop in Dublin to a young convert, formerly student for the Romish priesthood in Thurles College. But he replied, "The apostolic precept says, 'Bless and curse not.' You have cursed me: I bless you."—Sketch, p. 36.

Does the reader doubt which of them had the spirit of Christ? Listen then to his blessed words: "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you." (Matt. v. 44.) And St. Peter says, "love as brethren." "Be pitiful—be courteous—not rendering evil for evil, or railing for railing, but contrariwise, blessing." (1 Peter iii. 8.) But amid all these persecutions by priests and people, who thus deny to others the liberty they claim for themselves—freedom to worship God according to their conscience—the good work goes forward.

"Converts multiply," says the Irish Society's Report. "The spirit of inquiry spreads more and more among Roman catholics. The power of the priests is declining—their curses and threats are comparatively disregarded—and countless thousands are resolved, at all cost, to read and hear the gospel of God's word, which has been so long kept from them. Every week brings intelligence of new openings and fresh appeals for further spiritual aid."



In Dublin the inquiry meetings are crowded, and the lectures attended to overflowing. The streets are often placarded with hand-bills which excite attention, and awaken thought among the people. Many read them, and have been blessed. Controversial lectures and schools, or controversial classes for inquirers, are often crowded to excess.

The following is a specimen of the hand-bills:—A VITAL QUESTION.—“From how much sin are true believers cleansed by the blood of Christ?”—Answer, “From all sin.” For St. John saith: “the blood of Jesus Christ, God’s Son, cleanseth us from all sin.” (1 John i. 7, Douay Bible.)—“If so, what need of purgatory, penances, absolutions, indulgences, extreme unction, mass, sacrifices, &c., &c.?”

Already the Irish Church Mission Society have 342 agents, including missionaries, Scripture-readers, teachers, &c.—The Irish Education Society, for education and religious instruction in Irish, have 86 missionaries; 240 Scripture-readers, &c., for converts’ children; 620 teachers, and 30,000 pupils under instruction. Besides these, the Irish and Scottish churches and others have flourishing schools and missions, blessed with most remarkable success. For awhile it was the custom of many to deny all this progress, or pretend that the converts were bribed; but now the Roman catholic newspapers themselves admit the truth, and deplore it. Listen to them: The *Dublin Tablet* of 8th November, 1851, says, “we repeat, it is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but this very city in which we live.”

“We learn from unquestionable authority that the success of the proselyters in almost every part of the country, and, as we are told, in the metropolis, is beyond all the worst misgivings we could have dreamed of.”—*Dublin Evening Post*, 11th Nov. 1851.

The *Dublin Nation* says, “there can be no longer any question that the systematized proselytism has met with immense success in COUNAUGHT and Kerry. It is true that the altars of the Catholic Church have been deserted by thousands, born and baptized in the ancient faith of Ireland.” “The West of Ireland is deserting the ancient fold.”—See *New York Spectator*, 15th Jan., 1853.

Thus there is no longer room for doubt or denial of the great work going on. But it will be seen from the history that the converts, instead of deserting, are but returning to the ancient fold—the primitive faith of Ireland.—Oh that all the honest, kind-hearted sons and daughters of Erin would but read the Letters of the Apostles in the Holy Bible, and see for themselves that these things are so—that Rome has corrupted the Christian faith, by additions which draw away the soul from God’s own loving offer of free forgiveness to every repenting, returning sinner; and teach them to buy from her—as if the “*gift of God could be purchased with money.*” (See Acts viii. 18, 22.) Thus discovering, they too would soon cast off her yoke and all her corruptions, returning to that liberty “where with Christ makes his people free,” (Gal. v. 1,) and, exulting, in the language of King David, exclaim, “Our soul is escaped, as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.” (Psalm cxxiv. 7.) [Am. and For. Chris. Union.]

#### EXTRACT FROM OWEN FELTHAM.

ON DIVINATION.—Why should man so much covet to bring to light the hidden things of futurity? If we rightly consider, we shall find it a wise and merciful providence that has covered these things in shade. Were we certain of future sufferings for years to come, we should anticipate them in the agitations of a troubled soul. Were we sure of future prosperity and joy, the present state would grow insipid. Surely God hath made man to dwell in doubt, that he might be awed into goodness, and into dependence on his providence. We are led by hope to the end that is appointed for us, and by a way apparently uncertain, we arrive at that which we could neither know nor avoid. Our merciful and wise Creator hath thus, by an invisible and wonderful order, guarded us from impatience at the certainty of good, and from being too much terrified at the approach of evil.

How wonderfully is man disposed by restless anxiety to hasten his happiness! The best way to secure it is to live well! By so doing we shall be sure of a prosperous end, though the way be rugged. He that lives virtuously will die prepared for a better state. Virtue and vice are both prophets, the one of certain good, the other of pain or penitence.

[Phonographic Correspondent.]

THE WORD "SELAH."—The translators of the Bible have left the Hebrew word *Selah*, which occurs so often in the Psalms, as they found it, and, of course, the English reader often asks his minister, or some learned friend, what it means. And the minister or friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums, and most of the Jewish commentators, give the word the meaning *eternally, for ever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical sign, equivalent, perhaps, to the word *repeat*. According to Luther, and others, it means *silence*. Genius explains it to mean, *Let the instruments play and the singers stop*. Wochem regards it as equivalent to *sursim corda*, up, my soul! Sumner, after examining all the seventy-four passages in which the word occurs, recognises, in every case, "an actual appeal or summons to Jehovah." They are calls and prayers to be heard, expressed either with entire directness, or, if not, the imperative "Hear, Jehovah!" or, "Awake, Jehovah!" and the like still earnest addresses to God that he would remember and hear, &c. The word itself he regarded as indicating a blast of trumpets by the priests. *Selah* itself he thinks an abridged expression, used for Higgsion *Selah*, Higgsion indicating the sound of the stringed instruments, and *Selah* a vigorous blast of trumpets.—*Bibliotheca Sacra*.

We have copied the above (in which Genius is absurdly put for Gesenius) for the purpose of adding a far more satisfactory account of the matter, from the scholarly pen of Dr. Addison Alexander. In his work on the Psalms, (vol. i. p. 22,) he says, "This term occurs seventy-three times in the Psalms, and three times in Habakkuk. It corresponds to rest, either as a noun or a verb, and, like it, is properly a musical term, but generally indicates a pause in the sense as well as the performance. Like the titles, it invariably forms part of the text, and its omission by some editors and translators is a mutilation of the word of God. In the case before us, (Psalm iii. 2,) it serves as a kind of pious ejaculation to express the writer's feelings, and, at the same time, warns the reader to reflect on what he reads, just as our Saviour was accustomed to say, 'He that hath ears to hear, let him hear.'" Again, (on Psalm iv. 4.) "The effect of this exhortation to be still, is beautifully strengthened by a pause in the performance of *Selah*!" The reader of Dr. Alexander's exposition of the Psalms will find this meaning very often strikingly brought out and justified. And although it may not preclude all doubt, it meets the exigencies of the various cases in which the word occurs in a much greater degree than any other of the various explanations given by Jews and Christians.—*Christian Intelligencer*.

A STRAIGHT ROAD TO HEAVEN.—It is stated, that as an eloquent preacher delivered a discourse, in which he set forth the intense and eternal torments of the finally impenitent, one of the modern restorationists was present; and having a desire to show his knowledge, followed the preacher to the house, where he took tea, after the exercises of the day were closed, and introduced himself by saying—

"Well, sir, I have been to hear you preach, and have come here to request you to prove your doctrine."

"I thought I had proved it, for I took the Bible for testimony," was the reply.

"Well, I do not find any thing in *my* Bible to prove that the sinner is *eternally damned*, and I do not believe any such thing."

"What do you believe?"

"Why, I believe that mankind will be judged according to the deeds done in the body; and those that deserve punishment, will be sent to hell, and remain there until the debt is paid," &c.

Said the preacher, "I have but a word to say to you; and, first, for what did Christ die? And, lastly, there is a straight road to heaven; but if you are determined to go round to hell to get there, I cannot help it."

The man took his leave, but his mind was "ill at ease." *There is a straight road to Heaven* still rang in his ears. He went home, read his Bible attentively, and was soon convinced of, and acknowledged, his error; and, after a suitable time, united with the followers of the Lamb.



**HINTS TO SABBATH-SCHOOL TEACHERS ON THE EXERCISE OF DISCIPLINE IN THE SABBATH-SCHOOL.**—Gentleness is one of the chief tributaries to good discipline. The government of a Sabbath-School is strictly parental, and should be, in every respect, kind and gentle. Have you a child of disagreeable and repulsive manners? Perhaps it is the want of gentleness in her domestic training, or in her week-day school that has formed them. Perhaps her natural disposition is unhappy and irritable, and nothing but gentleness will win her confidence or affect her heart. At any rate, whatever may have occasioned her defects, it is certain that harshness and severity will not remedy them. The servants of the Lord must be *gentle*, showing all meekness to all men. The discipline of a school should be *equal and impartial*.—Partiality is a fault. It is occasioned by the indulgence of improper feelings. It proceeds from judging, not according to the unjust inclination of the will and affections. To be partial to one is to favour him without just cause. There can be no appearance of this in a good Sabbath-school teacher. It should be borne in mind, however that the treatment of the members of a class may be entirely different, and yet no charge of partiality be incurred.

Prayer and affectionate private exhortation have been the means not only of reforming, but, by the blessing of God, of converting some of the most wayward and depraved children. It is unquestionably true, that reproof before the class is attended with many hazards which are not incurred in private reproof; and that many advantages which the teacher might derive from the former, in the general management of the class, he loses in the latter.

Were we required to reduce the whole subject of discipline to three simple rules, they would be the following:—1. Let it be a rule that no one shall speak so loud as to be heard beyond his own class. This rule is often broken by the teacher, but more commonly by boys, who are taught in their day-schools to read in a loud coarse tone. A little practice will make it very easy for all to speak so as to be perfectly heard by the class to which they belong, and yet not disturb others. The stillness that is thus produced invites, and indeed compels, attention.—2. Another important point in maintaining order is to keep all the scholars engaged. The principal cause of disturbance lies in the conduct of the children who are left to themselves whilst the teacher is questioning others. A good rule on this point is to address the whole class, and require the attention of all to every part of instruction. If the class is of a proper size, and the general stillness of the room allows the teacher to be heard, this is easily done. In addressing them, look from one to another, check the slightest inattention or misconduct, and in asking questions, put them promiscuously, and not more than one or two to the same scholar. It is a miserable plan in all respects to take one at a time, and make the impression that the rest of the class have no interest in the lesson until their turn comes in order.—3. Another important rule is, that every scholar and teacher should take their proper seats on entering the room, and keep them until the school-time is expired. When the session is not more than an hour and a half, it should be the general law that no one should leave his seat. The practice of permitting children to leave the room is a very pernicious one. It should be known as a rule of every school, that no child is allowed to leave his seat until the school is dismissed, and no exception should be permitted except at the request of a teacher to the superintendent.—*The Teacher Taught.*

**DIMENSIONS OF HEAVEN.**—The following calculation, based on a text of Revelation, is both curious and interesting. It is copied from the Charlottesville Jeffersonian, and will suggest thoughts for those who think:

*A Description of Heaven.*—Revelation xxi. chap., 16th verse: "And he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal."

Twelve thousand furlongs, 7,920,000 feet, which, being cubed, is 842,088,000,000,000,000,000,000 cubical feet, the half of which we will reserve for the throne of God and the court of heaven, half of the balance for streets; and the remainder, divided by 3,096, the cubical feet in the room sixteen feet square and sixteen feet high, will be 30,843,750,000,000 rooms.

We will now suppose the world always did, and always will, contain 900,000,000 inhabitants, and each generation will last thirty-three and a third years—2,700,000,000 every century—and that the world will stand 100,000 years, hence 2,700,000,000 persons. Then suppose there were 11,230 such worlds, equal to this number of inhabitants and duration of years, then there would be a room 16 feet long, 16 feet wide, and 16 feet high, for each person, and yet there would be room.



PROGRESS OF THE TRUTH IN INDIA.—“In conclusion I cannot refrain from noticing the movement which is now taking place in this great city among Hindoos of every class. Some of the most respectable inhabitants are now forming societies among themselves to reform many of their civil and religious practices. They have agreed to allow their widows to re-marry; to discountenance, as much as possible, the habit of giving away their daughters early in life; and to put down those grosser superstitions, connected with their festivities, against which common sense and common decency revolt. They have resolved upon such measures, and are carrying them on, even amidst much abuse and opposition from their equally respectable and influential fellow-citizens.—Now this is a great step towards reform; and it is certain the movement will not end merely there, for the prevailing desire seems to be a conformity, gradually, to the customs and manners of a nation who ‘fear God and work righteousness,’ and whose religion, laws, and institutions they are learning only now to appreciate. True, they may never be able to overtake a people so much in advance of them in every way; but they appear determined to ‘follow hard after’ them, and are already, in their habits, trying to vie with each other as to who among them shall look most English. The poorer classes, on the other hand, even down to the horsekeepers, and grasscutters, and kulis on the Mount Road, are now more enlightened. They are becoming every day more convinced of the error, and ignorance, and degradation in which they have hitherto been held, and are growing in intelligence and knowledge so far as to be ready to laugh at their former superstitions, and to question the superior pretensions of the brahmins and pandarums.—Hence there is now on every side a pressure upon the popular system, which threatens its existence. Give way eventually it must; for ‘Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.’ Great is the truth, and it must prevail.”—*The Rev. J. Bilderbeck to the Church Missionary Society.*

THE LONDON TIMES says: “In fifty years Ireland will be Protestant to a man. Both the Roman Catholics of Ireland, and the race identified with that faith, are all leaving Ireland. Ere long there will be none left. At the present rate of emigration, which cannot be much less than two hundred thousand, chiefly Roman Catholics, in a year, our children will see the time when the Celts will be as obsolete in Ireland as the Phœnicians in Cornwall.”

## Obituary.

(For the Banner of the Covenant.)

“The chamber where the good man meets his fate  
Is privileged beyond the common walk  
Of virtuous life—quite on the verge of heaven.”

Never was this sentiment of the poet more emphatically accomplished than in the subject of the present notice, Mrs. MARY WILSON, who closed her earthly pilgrimage May 3d, 1853, at Dublin, O., aged eighty-three years and six months. A native of the north of Ireland, she was brought up in the strict and primitive simplicity of the religion of the “Martyrs of Jesus.” In 1833, with her husband and family, she came to this land of their adoption, and by deception in the name united with the O. S. Presbyterian Church in Canfield, O., in which she continued a member for some years; but, never satisfied with a system of human psalmody, (she continued to the last a warm advocate of the inspired psalmody,) she and they embraced the first opportunity of uniting with our church, in the faith and communion of which she died. She was the centre of a large family and connexion, which now promises to become a station of great importance in the diffusion of the gospel.

Endued with strong sense and a clear mind, perpetual serenity reigned in her whole life, temper, and affections. Joined to this, and leaving nothing to be desired to the perfection of her character, was a depth and fervour of piety seldom found in this age of coldness and declension. Religion was her atmosphere, holiness her chosen theme, devotion her habitual sentiment. Never, for a long life-time, did she retire to rest without spending at least a quarter of an hour in silent, solemn communion with her Saviour and her God—an impressive lesson to the present coldness, and apathy, and worldly tendency of churches. Here, as first in importance, above all other points in her pure and lofty example—“though dead, may she yet speak!”

How does the glory of heroes and conquerors sink into insignificance and contempt before this loftier, holier triumph! "One of the excellent of the earth," in her we lose indeed a "mother in Israel." A star of the first magnitude, a brilliant luminary, has set, but not in darkness—the atmosphere is still radiant with her light, making the night more passable—giving an impulse, through her family, to be felt throughout the universe. For who can estimate the weight and worth of such examples?

Admirably did the closing scene answer to the whole tenor of her devoted life. Only about three days closely confined, this time was a constant feast, a most impressive sermon, to all favoured with an audience. Her every look, her tone, her manner, her words were all eloquent of love, her counsels to her family about her, were most touching, and spoke volumes of her faith and love of Christ. When asked by Mr. Stuart, (a son-in-law worthy of her active piety,) "Mother, and what would you take for your *hope* now?" she replied, "And is it *my* trust in my Saviour you mean? A thousand worlds would not buy it." "What do you think of *your* religion now?" "My religion is the *true* religion; I will live and die in it." "Do you long to depart and be with Christ?" "It is not mine to choose; to live or die is with my Saviour; *his* will is *my* will."

She leaves behind a numerous family, and an aged husband, bowed with the weight of years and sorrows, to lament her loss, but cheered and supported by the light of her life, and the triumph of her death.

### Poetry.

A venerable elder has sent us the following lines, with the sentiments of which we are sure our readers will be much pleased:

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| <p>1. Sin's powerful struggles, O! my soul,<br/>Alas! would often thee control.<br/>Though I against it daily strive,<br/>Yet every day it seems to thrive.</p> <p>2. The various turnings in my case,<br/>Make me to doubt the truth of grace;<br/>While I experience within<br/>The stirrings of that rebel, sin.</p> <p>3. Indeed it must be always so,<br/>For Israel can't from Egypt go,<br/>But him will Amalek waylay,<br/>With an intention him to slay.</p> <p>4. Indwelling sin, work of the flesh,<br/>Must still be reaching grace a lash:<br/>It always is assaulting me,<br/>Though victor it can never be.</p> <p>5. The foolish man who lives in sin,<br/>Thralldom to Satan he is in.<br/>Is conscience quiet—there no grace?<br/>The strong man keeps his goods in peace.</p> <p>6. Sin will in less or more survive<br/>While in this mortal state I live:<br/>A war with sin commenced he,<br/>When Christ his work began in me.</p> <p>7. This woful ivy still I see,<br/>About my heart 'twill twisting be,<br/>Until grim death throw down the wall,<br/>Then sin will have its total fall.</p> <p>8. As death by sin its entrance hath,<br/>The door to push out sin is death;</p> | <p>Sin is to death a fertile womb,<br/>And death to sin must be a tomb.</p> <p>9. When God to humble has design'd,<br/>'Tis needful I sin's stirrings find;<br/>• Though me from prison he hath set,<br/>Sin's chains still rattle on my feet.</p> <p>19. That grace may fully proved be,<br/>Indwelling sin remains in me.<br/>That I the sword may keep in hand,<br/>The Canaanite is in the land.</p> <p>11. That I faith's breast-plate still may wear,<br/>Goliath does on field appear;<br/>'Gainst him Saul's armour I can't wield,<br/>But in Christ's strength I'll make him yield.</p> <p>12. Sin's vexing power I can't repel,<br/>Nor can I help though it rebel;<br/>Oppose I will its reigning power,<br/>It shall not rule me as before.</p> <p>13. As it my grief shall always be<br/>That sin a being has in me,<br/>My constant care shall be, through grace,<br/>Sin's first motions to suppress.</p> <p>14. Though sin may for the rule contend,<br/>It to the throne shall ne'er ascend:<br/>With Christ, alas! though it compete,<br/>What I can't hinder, that I'll hate.</p> <p>15. Though greatly sin may me molest,<br/>The throne by Christ shall be possess'd;<br/>And though it live in me, alas!<br/>I'll never live in it through grace.</p> |
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## LIST OF CONGREGATIONAL AUXILIARIES TO THE HOME AND FOREIGN MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH.

Name of Congregation.	Address of the Secretary of the Auxiliary.	Members.	Amount last Year.		Subscribed this Year.		
			Home.	Foreign.	Home.	Foreign.	
Allegheny, Austintown, Amherst, N. S. " " " "	Miss Mary R. Black, care of Rev. Andrew Black, D. D., Allegheny, Pa., Mr. John H. Truesdale, Austintown, Mahoning county, Ohio, Particulars to be furnished hereafter.	150 60		45 12		45 12	
Amboy, Beechwoods, Bethel, Bloomington, Brooklyn, Centretown, Chicago, Chimoguee, Cincinnati, Cochranon, Concord, Darlington, Deer Creek, Dundee, Duaneburg, Eden, Fairview, Fayetteville, Garrison Creeks, Grand Cote, Greensburg, Goose River, Hermon, Hill Prairie, Lima, Lisbon, Massie's Creeks, Milton, Monmouth, Mt. Pleasant,	Miss Margaret Louisa McMillan, Morning Sun, Preble county, Ohio, Mr. Francis Anderson, Bakerstown, Allegheny county, Pennsylvania, Mrs. Martha Small, Bloomington, Monroe county, Indiana, Particulars hereafter. Miss Mary Jane Hogg, care of John Hogg, Harrisville, Pennsylvania, Mrs. Stewart, care of Rev. A. M. Stewart, Chicago, Illinois, Particulars hereafter. Mr. James Williams, Novelty Iron Works, Pearl street, Cincinnati, Master Silas Wier Smith, Sugar Creek P. O., Crawford county, Pennsylvania, Mrs. Harshaw, care of Rev. Michael Harshaw, Sparta, Randolph county, Illinois, Mrs. Scott, care of Rev. George Scott, E. Palestine, Columbiana county, Ohio, Mr. David Black, Harmersville, Allegheny county, Pennsylvania, Mrs. John McMillan, Dundee, Kane county, Illinois, Particulars hereafter. Mr. Thomas Nelson, Sparta, Randolph county, Illinois, Particulars hereafter. William Wyatt, Esq., Fayetteville, Lincoln county, Tennessee, Miss Elizabeth A. Irwin, care of Rev. Dr. Herron, Steels' P. O., Rush county, Ind., Mr. Samuel McNeal, Sparta, Randolph county, Illinois, " Isaac Fulton, Madison, Westmoreland county, Pennsylvania, Rev. William S. Darragh, Goose River, Cumberland county, N. S., Mr. William Patton, Newcastle, Lawrence county, Pennsylvania, " James Wilson, Marissa, St. Clair county, Illinois, " Thomas Godfrey, Whitewater, Walworth county, Wisconsin, Particulars hereafter. Mr. Benjamin Franklin Reid, Cedarville, Green county, Ohio, Mrs. James Pollock, Milton, Northumberland county, Pennsylvania, Mr. James H. Martin, Monmouth, Warren county, Illinois, " John McMarland, Ogle P. O., Butler county, Pennsylvania,	60 40 60 80 120 96 33 100 120 38 50 250	18 75 5 00 22 00 18 00 50 00 50 00 10 00 10 00 54 00 40 00	28 00 10 00 6 00 50 00 50 00 12 00 74 00 13 87 21 84 30 00	18 75 56 68 14 04 50 00 50 00 65 00 74 00 13 87 21 84 100 00	28 00 56 68 30 00 50 00 50 00 65 00 74 00 13 88 21 84 100 00	45 12 28 00 56 68 30 00 50 00 50 00 65 00 74 00 13 88 21 84 100 00



Neshanock,	Mr. William Patton, Newcastle, Lawrence county, Pennsylvania,	100	10 00	17 50	10 00	16 50
Newcastle,	" John Ewret, Newcastle, Lawrence county, Pennsylvania,	75				18 00
Pine Grove,	Miss Margaret Guthrie, Bakerstown, Allegheny county, Pennsylvania,	150	40 00	41 00	40 00	41 00
1st New York,	Not yet visited.					
2d "	Mr. John Graham, 56 Catharine street, New York,					
Pleasant Hill,	" Robert Mahard, Wirtemberg, Lawrence county, Pennsylvania,	80	26 00	8 00	26 00	25 00
Princeton,	William Blair, M. D., Princeton, Indiana,	160	75 00	75 00	75 00	75 00
1st Philadelphia,	Mr. Marshall Scott.	660	50 00	500 00	575 90	1166 40
2d "	" Abraham Walker, Edwin street above Ridge Road, Philadelphia,	300	35 00	35 00	75 00	75 00
3d "	" Thomas Montgomery, 604 North Front street, Philadelphia,	176	25 50	25 00	57 99	61 42
4th "	" Hugh Alexander, 5 South Second street, Philadelphia,	124	20 00	25 00	103 87	108 64
5th "	" George Hogg, 238 Hanover street, Philadelphia,	64	8 50	60 00	52 48	56 76
1st Pittsburgh,	Rev. John Douglas, Pittsburgh, Pennsylvania,	360	75 00	150 00	75 00	150 00
2d "	Mr. Hugh Woodside, care of Rev. John Nevin, Pittsburgh, Pennsylvania,	150		13 00		15 00
Patterson,	Not visited.					
Potsdam,	" "					
Richland,	Miss Janet McCune, Rushsylvania, Logan county, Ohio,	36		10 00	29 12	36 40
Rock Prairie,	" Helen Menzies, Mount Zion P. O., Rock county, Wisconsin,	80	10 00	10 00	11 18	19 50
Redford,	Not yet visited.					
Redfield,	" "					
Ryegate,	Particulars hereafter.					
Sandy,	Mrs. Ezra Gildersleeve, Centertown, Mercer county, Pennsylvania,	29		20 00	18 98	30 00
Sugar Grove,	Mr. Robert Smith, Marion, Linn county, Iowa,	30		4 00		4 00
Shenango,	Miss Harshaw, care of Mr. John McPain, Hartstown, Pennsylvania,	100	18 91	20 48	50 44	50 44
Thomgrove,	Mr. John Miller, Bloom P. O., Cook county, Illinois,	75	6 50	6 50	35 03	35 03
Union,	" William McMillan, Breakneck, Butler county, Pennsylvania,	200		7 50	20 80	36 72
Unity,	Miss Maguire, care of Mr. Henry Maguire, Marissa, St. Clair county, Illinois,	35		7 40	39 00	43 68
Utica,	" Susanna Patton, Utica, Licking county, Ohio,	16			36 92	39 52
Washington,	Mr. Stuart Bates Aiken, Elgin, Kane county, Illinois,	47			80 60	27 56
Washingtonville,	" Robert McCoy, Washingtonville, Washington county, Pennsylvania,	20	8 50	8 50	8 50	8 50
Walnut Hill,	Mrs. John B. Morton, Raccoon P. O., Marion county, Ohio,	112	17 00	23 10	23 40	23 40
Williamsburg,	Not visited.					
West Barnet,	Particulars hereafter.					
Xenia,	Miss Mary McQuirk, Xenia, Ohio,	44	25 00	25 00	93 11	71 99
Saharanpur,	Rev. James R. Campbell, Saharanpur, India,	21			25 00	279 50
		5245	\$715 46	\$1526 30	\$2237 56	\$3457 89

## Foreign Missions.

### ACCOUNT OF A MISSIONARY TOUR.

Landour, July 4th, 1853.

My dear Mr. Wylie,—While you in America are engaged in commemorating the birth-day of the nation's liberty, I sit down on the lonely summit of this mountain, surrounded by dark clouds, and breathing the damp misty atmosphere of the Indian rainy season, to write you some account of my recent journey through a portion of these hills.

In a former letter I think I mentioned to you that I had some intention of spending the summer months to the north of the Snowy Range, so as to avoid the rains. I was prevented from carrying out this resolution, from the want of a suitable companion to accompany me. I did not like to venture alone so far from the borders of civilization, particularly as no medical aid, in case of sickness, would have been available. I was, therefore, obliged to content myself with a shorter range. I left here on the 27th of April, and returned again on the 7th of June, having been absent, altogether, six weeks. During the first half of the journey I was accompanied by the Rev. Mr. Warren of Agra, one of the missionaries of the General Assembly's Board, and during the other half, by the Rev. Mr. Arbison, another of the General Assembly's missionaries, and a member of the Lodiana mission. I wish particularly to introduce Mr. Warren to your notice, as he is about to visit America next cold season, and doubtless he will give you a call in Philadelphia. He is a New Hampshire man, the only genuine Yankee among all the missionaries in this part of India. He is a staunch Old School Presbyterian, and is an excellent specimen of what New England men will be when once Presbyterianism becomes more universally diffused among them. As a missionary, he is a credit not only to his native state, to New England, and the Presbyterian church, but to America at large, and Christianity in general. He has been some fifteen years in this country, nearly all the time connected with the Allahabad press, and has been enabled to accomplish much through its agency. In Hindustani preaching, too, he is a model for correctness of pronunciation and purity of idiom. Previously to his recent visit here, I had known very little of him; but after about five weeks' daily intercourse, of the most intimate kind, I parted from him in sorrow. I trust his visit to America will be useful to the cause of missions. He is well able to give much valuable information to the churches, and I hope their doors will be open to him during his proposed sojourn, that he may have abundant opportunity of pleading the cause of this people, still perishing for lack of knowledge. I am sure, wherever he goes in the bounds of our church, you will receive him with gladness.

Before proceeding with my narrative, I would remark that, to give it in the form of a journal, extending over a period of six weeks, would be equally tedious, uninteresting, and unprofitable. I propose giving you, in as short space as possible, some of the more striking incidents of the journey, connecting my notice of places both going and returning. Part of our return route was the same as that by which we went out. Consequently we were enabled to form a pretty fair estimate of the results of our first visit by the reception we met with the second time.

Our equipment for the journey consisted of a small tent, just large enough to hold two small cots, a table two and a half feet long by one and three quarters broad, two cane seats, a few dishes and cooking vessels, some provisions, a supply of books, four beds, two hill ponies, and, last, what you will consider the strangest of all for a missionary tour, though a part never to be forgotten on a journey in the mountains, a gun, double-barrelled, with some powder and shot. The dishes, provisions, books, and other small matters, are carried in a sort of oblong baskets, resembling fish creels, but covered over with leather or wax-cloth to keep out the rain. The whole equipment, except the ponies, is

carried by hill men, each man carrying from fifty to sixty pounds. Ours altogether, at starting, amounted to eleven loads; but as the provisions were exhausted, and the books distributed, the number became less. Having made the necessary preparations, we marched on the morning of the 27th of April about six miles, and then halted till we should ascertain whether anything had been forgotten. The only thing forgotten was the gunpowder. We had the gun and shot, but no powder. Now, as many a breakfast and dinner were likely to depend largely on the gun, we were obliged to send back for what would make it serviceable. I may remark, once for all, that sometimes, for days together, in the interior, neither meat of any kind nor fowls are procurable. A gun is then of the highest advantage, and the hills every where swarm with pheasants, partridges, pigeons, &c. &c. It is simply for the table that the gun is useful. We have no fear whatever of robbers. I fancy there has never a robbery of a European traveller occurred in this part of the hills. On many occasions we would have been rather "hard up" but for the gun. We shot several of the above-mentioned birds without ever going off our road to procure them, and occasionally could boast of rather sumptuous fare. Our experience was different from that of another missionary, one of the Church Mission Society's men, who returned a few days after, as from a tour, in a different direction. He suffered so much from want of proper food and fatigue that he has ever since been quite ill. I fancy the next time he goes he will take a gun with him, though it should be like ours—a borrowed one.

April 28th. We marched from Badráj to the Junna bridge, a distance of about ten miles. During this march we had four good opportunities for preaching. Three of them in villages, and once to a company of about 20 men travelling, who had stopped to rest and smoke, under the shade of a large tree. I never feel so much the missionary, as when I stop to discourse of the Saviour and salvation to a company of weary travellers resting by the way-side. It seems so much like my early dreams of missionary life, so like the pictures shown to children in missionary periodicals, and from whence they draw their first and most vivid impressions of our arduous vocation. It seems, too, so like the apostolical method of disseminating the gospel, the "highway and hedge" system, that succeeded so well in the infancy of Christianity. But higher up still, it finds its prototype in the ministry of the Saviour himself. How many of his invaluable discourses were delivered on the mountain, by the wayside, resting by a well of water, or walking on his journey. In a similar manner we were privileged, time and again, during this tour, to sow the seed of the word by the wayside, in the humble hope that some of it might take root and spring up, and finally yield an abundant harvest. In the present instance, we had an audience who listened with the most profound attention to all that was advanced, first, by myself, and afterwards to much greater purpose, by Mr. Warren. They were a deeply interested group, almost naked, their faces, in some instances, exhibiting marks of intelligence, yet with a general expression of subdued resignation, characteristic of a degraded race. The Hindoo, of whatever caste, and whether residing in the hills or on the plains, is essentially of a mild nature, and not unpleasing aspect; yet a band of these untutored mountaineers, in their rude dress, and grouped together under the shade of their own forest trees, with each man a staff in his hand, and a hatchet in his belt, presents a picture, which if not semi-savage in character, is, at least, far removed from our ideas of modern civilization. Such was the congregation we now addressed. There was not a reader among them. They had never before heard the voice of the gospel messenger, yet they seemed to understand the force of the truths enunciated, and it is to be hoped all will not be forgotten.

In the villages we had large crowds of men, women, and children, who listened eagerly to all that was said, and seldom made any objections. In one of them named Mandrassu we found a man whose son could read Hindu. I presented him a few tracts and a portion of the gospels. On the evening of the



same day, when we were encamped for the night about five miles from the village, this man came to our tent with the books in his hand, and a tremulous expression of fear in his countenance. He came to return us the books, said he was afraid to retain them in his house, lest some evil should happen him. Thinking we had gone to a village about four miles further on, he went there and then back to where we had tented, making a journey of about nineteen miles, in order to get rid of our dangerous books! The next day we found that his visit to the village above us had so prejudiced the people against our books that they also refused to receive them. When we returned through Mandrassu, we again met this man. He seemed glad to see us, and laughed at his former fears of the books. We spent some hours in his village, and I invited him to visit me at my house in Landour, where I would give him some very nice books. I hope some time or other I shall meet him again. This night our tent was pitched in the valley of the Jumna river, close to a beautiful iron suspension bridge, erected by government some years ago, and which among the universal rudeness and primitive simplicity of every thing native in this region, seems something supernatural, the workmanship of the gods, or beings of some other world gifted with higher powers than have yet been bestowed upon the inhabitants of this nether sphere. The descent from Landour to this place is very great, nearly 5000 feet. Consequently the temperature is very different. Here in the day time it is very hot, and at night we found it more agreeable to have our beds outside than inside the tent, and slept soundly under the open canopy of the heavens. In the afternoon we had been visited by a terrific thunder storm, which passed over with only a slight shower of rain, but which so cooled the atmosphere, that during the night we experienced no inconvenience from the heat. These storms in the lower range of the Himmalah, seem of almost daily occurrence, during the prevalence of the hot westerly winds in the plains. For the first five or six days of our journey we had a similar storm every evening, accompanied by merely a few drops of rain, and continuing only about half an hour. The same thing occurred several evenings in succession during our return, and the fact that it was not constant I could account for only by supposing the winds in the internal, to be blowing from the east. During the month of May, and in part throughout the whole season of the hot winds, in the region of Saharanpur, we experience these changes; the wind blowing for five or six days furiously from the west, and for the succeeding four or five days, or longer, from the east. The eastern winds, however, are much less vehement than the western.

[To be continued.]

### Editorial.

#### THE SUSTENTATION EFFORT.

We would call attention to the following circular of the respected treasurer of Synod on this important subject, copies of which have been sent throughout the church by the direction of the Board of Missions. The design of the collection called for is to give immediate aid to those brethren who are in greatest need. It is a sin, a shame and a gross injustice, that the church should suffer venerable men who have grown gray in their master's work, and young men who have zeal and self-denial enough to relinquish lucrative situations for the sake of the gospel, to work for a living in some secular employment, or starve if they enter the ministry. But on this point it is unnecessary to add to the cogent arguments of the circular. It

may, however, be well to remark that the result of this collection will materially influence the plan to be proposed at Synod for raising the salaries of all our ministers to at least \$500. We hope that the collection will be made with such a spirit as to show that this is perfectly practicable.

Let every minister and preacher in the church call the attention of the people to this subject, especially those of numerous and wealthy congregations, to whom we would recommend a prayerful perusal of the 32d chapter of Numbers. Let the address be publicly read on the Sabbath before the collection, and again immediately before taking it up. We have little doubt that the people will contribute with unwonted liberality, and that a sum will be promptly forwarded to the treasurer of Synod which will enable him to act with his characteristic promptness, and send such remittances before New Year to our brethren in the North and West as will cheer their hearts, strengthen their hands, and enable them to prosecute the Lord's work without distraction. Indeed we cannot imagine anything of an external kind that would more promote the efficacy and extension of our church than this treasurer.

It will be borne in mind that *Thanksgiving day*, the third Thursday of November, (or the Sabbath following in those churches where there is not a full attendance on that day,) is the day appointed for the collection. We hope no member of the church will appear before the Lord empty on that occasion.

TO THE RULING ELDERS AND MEMBERS OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA.

DEAR BRETHREN,—You will see by the minutes of Synod, that the "Committee on the Sustentation of the Ministry" was directed to continue its labours till next Synod, and that the "Board of Missions" was directed to aid weak congregations, in the meantime, in supporting their pastors. At their request we now address you on this subject.

Though aware that the ministry in our church, generally, is very inadequately supported, you are probably not informed of the fact, that "two ordained ministers receive only \$350" each, per annum from their congregations. "Three only \$300," and "six only \$200;" sums which every body knows to be utterly inadequate for the support of their families. These brethren have expended large sums of money, and the best years of their lives, in obtaining a liberal education to fit them for their sacred office; and they bestow an amount of mental and bodily labour on the work of the ministry, which, if expended in any other profession would raise them to eminence, and reward them with affluence, yet we give them less than an unlettered porter receives for his labour. Our Lord has called them to impart to us and our families, and our perishing fellow sinners, the richest blessings of time and eternity; and we consign them to poverty and want. We have gladly acknowledged their call to the work, assign

them places in which to labour, offer prayers to God for their success, year after year multiply calls upon them for ministerial services, and yet refuse them a maintenance! These things ought not so to be.

“Natural reason and common justice” declare that, “The labourer is worthy of his hire.”

“The law of God” confirms this dictate of reason, and commands that his worshippers support those whom he employs in his service, and who should on that account, be free from secular employment. 1 Cor. ix. 13: “Do ye not know that they which minister about holy things live of the things of the temple? and they who wait at the altar are partakers with the altar? even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel.”

To contribute liberally for the support of the gospel ministry is not an act of generosity or charity, but a matter of common honesty and justice, which we cannot neglect without sin.

Let it not be supposed that the claim of ministers of the gospel, for an adequate support, rests solely on the people of their respective congregations. It rests upon the whole church of which they are ministers, and “upon every member of that church.”

To deny this, is to deny the unity of the church of Christ, and to introduce the worst species of congregationalism. 1 Cor. xii. 25: “That there should be no schism in the body; but that the members should have the same care one of another. And whether one member suffer all the members suffer with it; or one member be honoured all the members rejoice with it. Now ye are the body of Christ, and members in particular: And God hath set some in the church—first apostles, secondarily prophets, thirdly teachers.” Here God teaches us that the whole church has a common interest in the teachers of his appointment, and that every member owes a duty to each of them. Were not this the case, the church could never engage in missionary work, nor fulfil her commission, to “preach the gospel to every creature.” A heathen audience will not support the preacher who condemns their idolatry. No more will papists and infidels a minister who exposes their errors. The Lord expressly asserts the duty of Christians to support ministers who do not “minister to them”—John iii. 7. “Because for his name sake they went forth taking nothing of the Gentiles. We therefore ought to receive such that we may be fellow helpers to the truth.”

The idea, that a minister of the gospel has no claim for a support on any but the members of his own congregation, is therefore subversive of Presbyterianism, destructive of all missionary efforts and directly contrary to the word of God. It is the duty of every member of the church who hears or reads this address, to aid in supporting any and every minister of the church in need of such aid.

Our neglect of this duty has brought much evil upon the church, and threatens more.

Young men are discouraged from entering on the ministry, believing that Christ has not called them to go a warfare at their own charges. It is no wonder that calls for more labourers remain unanswered when we neglect to sustain those whom we have sent forth.

The church loses her moral influence over the world. Nothing is more common than to hear worldly men scoffing at the poverty of



ministers, and turning into mockery the religion which defrauds its own advocates.

The defrauded ministers and their families are in want. Their health suffers and their lives are shortened. Their minds are harassed with care and unfitted for the prayerful study of the word of God.

God's work stands still. Calls for the preaching of the Word of Life are daily multiplying. The preachers are reluctantly compelled to leave the pulpit for the field or the school-room. Our neighbours die in unbelief and are damned. On whose head will their blood rest?

God is dishonoured. The injustice done to his ministers he regards as done to himself. John XIII. 20; "Verily, verily I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." Luke x. 16: "He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Matthew xxv. 45; "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

The Church lies under God's displeasure, because of this sin. The Gospel is faithfully preached every Sabbath; but how little are our hearts warmed and melted by it? How many faithful sermons are preached, by which not one sinner is converted? The power of the Spirit's influence is not felt as in the days of Pentecost, or the Reformation. Heaven's windows are mostly closed, and it is vain for us to look for a plenteous reviving rain, till we amend our ways in this matter: God is displeased at it. Neh. XIII. 10: "And I perceived that the portions of the Levites had not been given them: for the Levites and the Singers that did the work were fled, every one to his field." This is very much the state of matters which has prevailed in our church for years; probably most of us have been troubled in our consciences about it; but God regards its long continuance as an aggravation of our sin, and will by no means allow our ignorance to excuse us. We ought to have known better, and felt that we were doing wrong. Hear his voice on this subject: Malachi III. 7; "Even from the days of your fathers ye are gone away from mine ordinances and have not kept them; return unto me and I will return unto you, saith the Lord of Hosts; but ye said, Wherein shall we return? Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation; bring ye all the tithes into my store-house, that there may be meat in mine house; and prove me now, herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

Let us repent of our past misconduct in this matter, and immediately amend our ways by increasing our contributions, until every minister of God among us is comfortably supported. We are abundantly able to do so. Were we to double our present contribution for this purpose to-day, we could do it without depriving ourselves of food or clothing, or defrauding any earthly creditor of his due. Why then should we defraud God? Is it safe to do so? Shall we grow rich by it? Can he not recover the debt? A sale to a dishonest customer, a wet day in harvest, the death of a single animal, or a month's

sickness in the family, would deprive us of twice the sum we usually pay to God's ministers: such misfortunes come not by chance. Should we escape them, can we look for happiness from money with God's curse on it? or do we wish to leave such an inheritance to our children?

But enough on this subject. We hope in very many instances our address is not needed to convince you of your duty, but rather that you have not been informed of the privations of God's servants, or have been hindered from relieving them by the want of any efficient mode of doing so. To meet the first of these causes of negligence, and bring the matter practically before the whole Church, we are directed to form this address to the different congregations, with a request that it be publicly read in every congregation, mission station, and society of the Reformed Presbyterian Church. And to afford an opportunity of carrying out your convictions of duty, we are further directed to request, that all our congregations and societies, "whether settled or vacant," will take up a collection for the better support of the Ministry, on the third Thursday of November, "being Thanksgiving Day," or on the following Sabbath, as may be deemed most expedient by the Officers of the Church; and forward the same with all convenient speed to the Treasurer of Synod.

The time suggested is peculiarly suitable; the Lord has blessed us with an abundant crop, a healthy season and peace in all our borders. When you go into his courts to thank him for these gifts, carry your offering with you. We are persuaded that at this feast of ingathering, none will appear before him empty, but that you will respond to this call for the service of God, in the same cheerful and ready spirit with which you have received "other" applications; and thus secure for yourselves the blessings promised to those who honour the Lord with their substance and with the first fruits of all their increase. That as you abound in faith and utterance and knowledge, you may abound in this grace also, is the prayer of your brethren in Christ.

GEO. H. STUART,

*Chairman of Committee on Sustentation.*

ROBERT PATTERSON,

*Agent of the Board of Missions.*

Philadelphia, Oct. 6th, 1853.

Please forward a copy of this address to every family in your Congregation. If any delay occurs in remitting the amount of the collection, the Secretary of the congregation should write immediately to Mr. G. H. Stuart, Bank St. Philadelphia, Treasurer of Synod, informing him of the amount collected, that distribution of the fund may be made before New Year.

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RECENT INTELLIGENCE FROM INDIA.

Communications have been received from the Missionary brethren in India, bringing dates to July 7th, 1853. Mr. Woodside had returned from his tour, and was at that time at Landour. In another part of this number, we commence the publication of his interesting

Journal. From a letter which accompanied it, we make the following extracts:—

“I have engaged to deliver two public lectures, one on “Natural Theology,” and one on the “History of Missions,” to the people of the station. The preparation of these takes all the time I have to spare. Next month, if spared, I shall complete the account of my trip in the interior, and bring up some other things that have fallen behind during my absence.

I was very much pleased to hear of the probability of our force being increased this season, by the addition of another man, and we look forward with great anxiety to the action of Synod in the matter, I hope fervently he will come, as his coming will enable me to see my way clearer than at present I do. In case of his coming I think the brethren will transfer me to another station, but should he not come, I see no other alternative but to return to Saharanpur in November and leave the result to a higher power. I trust before long that Providence will indicate more clearly what will be our duty. My health during my tour in the interior was very good, and I gained strength rapidly, but since my return I have not felt so well. The liver is still diseased, I have yet four months in the hills and a cold season in the plains before me, and it is to be hoped, that I will, during that time, make some improvement. The rainy season is not a good time for invalids here. I get good accounts from brother Campbell, at Saharanpur. The schools are flourishing and the health of all seems good. The only death in the mission during the season, has been that of Sam'l Wylie's little son, an infant of some 9 or 10 months old. He was born a short time before his father's death, and we had hopes he would live to supply his place, but God saw fit to take him to himself, and why should we complain?

Since the above was in type, we have received letters dated Aug. 13th, by which we learn that the children of the mission families had been unwell but were now convalescent, another missionary was anxiously desired, in order that Mr. Woodside might commence a new station at Dehra. We hope ere long these expectation may be gratified.

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#### THE TESTIMONY IN AFRICA.

Not long since we received, through a minister of our church in the West, from a mother in our Israel, long distinguished for her liberal though unostentatious contributions to benevolent objects, a donation to be expended in purchasing 100 copies of the late edition of the Testimony to send to Liberia. The directions of the donor have been complied with, and it is probable that very soon the books will reach their destination. To some, this disposal of her money may appear injudicious, but we feel sure that good will be made to result from an act proceeding from a warm interest in the welfare of our coloured brethren, and from an enlightened apprehension of the value of diffusing among them sound evangelical knowledge. The handful of seed thus sown may produce an abundant harvest—the bread thus cast upon the waters will be found even after many days. We honour the fervent and enlightened faith which prompted such an act, and hope there may be many illustrations in a similar manner of the same spirit.



## THE STATISTICAL TABLES.

We had delayed the publication of the statistical tables which accompanied Mr. Patterson's report with the hope that it might have been possible to have them accurately completed in a few months. We trust that before the year is closed such additional items as are necessary will be furnished, and that they may appear in our December number. In the meantime the printer, at much inconvenience, has kept them standing in type, and at his urgent request we have published in the present number the table of missionary societies. It is hoped that measures will be taken at next Synod to secure promptness and accuracy in regard to this subject, and that such documents can be published with the Minutes.

## MR. DANIEL M'MILLAN.

It may have been observed by the Treasurer's acknowledgments in our last number that the pledge made by Mr. Daniel M'Millan of Xenia, of contributing one thousand dollars to the service of the church, has been fully redeemed. The following statement of the objects to which this generous donation has been appropriated will be gratifying to our readers, some of whom we hope will be willing, as they are probably able, to imitate a good example.

For the publication of the cheap edition of the Doctrinal Part of the Testimony of the Reformed Presbyterian Church . . . . .	\$ 375
For the purchase of copies of the Historical Part of the Testimony of do. . . . .	25
For the Missionary Retreat in India . . . . .	50
For Domestic Missions, including the aid of weak congregations . . . . .	550
	\$ 1,000

## DEATH OF PROFESSOR SYMINGTON, SCOTLAND.

It causes us the deepest sorrow to record the death of the venerable Andrew Symington, D. D., of Paisley, Scotland, which occurred on the 22d of September last. Dr. Symington had been for more than forty years, an able minister of the New Testament, and for about thirty, a Professor of Theology. His warm heart, his vigorous intellect, his zeal, his diligence, his perseverance in the service of his Divine Master, rendered him conspicuous among the great men in our Israel. "A good and faithful servant," he has "kept the faith," and has "won the crown." "The fathers! Where are they? The prophets! Do they live forever?" In our next number we will publish a more extended notice of the life and character of this eminent servant of God.

## Notices of New Publications.

**MEDITATIONS AND DISCOURSES ON THE GLORY OF CHRIST.** In two Parts. 1. In his person, office and grace; with the differences between faith and sight. Applied unto the use of them that believe. II. The application of the same meditations unto unconverted sinners, and saints under spiritual decays. By John Owen, D. D. From a late London Edition. With a short account of the author's life. Philadelphia; Wm. S. Young, 173 Race Street. 1853.

We are glad to find a new edition in so neat a form of this invaluable work: the last and ripest production of its learned and eminently evangelical author. So well has its reputation been established by the estimation of the Christian world, since it was first published that it is only necessary to mention that the style in which this edition is issued is such as to render it highly acceptable.

☞ For other notices see cover.



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The Banner of the Covenant

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